

1,500 Christians Gather For Prophecy Conference in Jerusalem

JERUSALEM (RNS) — A communion service on the Mount of Olives concluded a four-day conference on Biblical Prophecy here as 1,500 Christians gathered to discuss the ancient prophecies and modern Israel.

The conference, believed to be the largest of its kind ever held here, featured conservative evangelical theologians discussing the fulfillment of Bible prophecies and signs of what many conservatives feel is the imminent end of the present age.

A resolution commending the state of Israel "for the scrupulous care with which it has protected Christian places and people" was signed by six American churchmen attending the conference.

That resolution also stated that "the unity of Jerusalem must be preserved at all costs; internationalization, an idea which never worked in history,

would not be a viable solution," to the problems Jerusalem faces.

The conference opened with prayers in Arabic, English and Hebrew, accompanied by music from New York Metropolitan Opera Singer Jerome Hines and American popular singer Anita Bryant.

Dr. Carl F. H. Henry, former editor of Christianity Today and now professor at Eastern Baptist Theological Seminary, told those attending that "God will determine the final chapter of earthly history."

"In a day when men wonder if pollution will revert the earth to its primeval desolation, if population expansion threatens global survival, or if atomic warfare will erase the last remnants of civilization, we continue to believe that human destiny is supremely in God's hands," Dr. Henry said.

"But by no means do we therefore ignore the pressing problems of our day. If this is God's world as we believe it is, we dare not forsake it to the despoilers. We must recall our generation to the righteous and just

purposes for which God made man and the cosmos."

Former Israeli Premier David Ben-Gurion, in a talk that made no direct reference to current Middle East tensions, said, "Probably not in

my lifetime, but certainly in yours, Isaiah's prophecy of peace, that the people shall no longer learn war will come true."

The 85-year-old Ben-Gurion noted that Judaism had originated three

great religious tenets — love of neighbor, belief in one God as creator of the Universe, and peace.

A former president of the Southern Baptist Convention, Dr. W. A. Criss, (Continued On Page 3)

The Baptist Record

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J. Edgar Hoover Cites His Faith

MINNEAPOLIS (RNS) — "For me Jesus is a living reality."

He is truly man's hope for joy and salvation.

No matter what problems confront me, I know that I can count on our Redeemer for strength and courage."

In these words, J. Edgar Hoover, director of the Federal Bureau of Investigation (FBI) testified as to his faith in an article in Decision magazine, published here by the Billy Graham Evangelistic Association.

Mr. Hoover answered 10 questions about his faith and philosophy in an interview carried in Decision's July issue.

He said he grew up in a Christian home where "my parents read the Word of God aloud and explained its meaning to us children."

"They made it relevant to us so that we could look to the Bible as a guide for our daily lives."

For me the Bible is a constant

source of inspiration and encouragement.

As a young boy, Mr. Hoover said he attended the Lutheran Church of the Reformation, Washington, D. C., where he went to its Sunday School, sang in the choir and served as assistant Sunday school superintendent.

He is now a member of a Presbyterian church.

Asked whether he could relate "any particular instance in which your remembrance prayer being answered in a way that was helpful," Mr. Hoover cited the 1968 kidnapping of a college student, Barbara Jean Mackle, who was found in a buried capsule.

"We in the FBI believe that our prayers made the difference that day," Mr. Hoover said.

In response to another question, Mr. Hoover said that "the success of the FBI stems in large part from the high moral standards required of all our personnel."

"One of the great tragedies of the free world is a decline of moral values — honesty, integrity and fair play," he said.

Christians, he continued, "have an obligation, both individually and through their churches, to stand up for freedom, the dignity of the individual and those moral principles which alone make life worth living."

Asked whether he sees "any connection between the subversion of morality and the threat to the national security from outside enemies," Mr. Hoover replied:

"The foreign enemy is always hoping to find the disloyal person, the individual who for a few pieces of silver or other material reward will betray his country."

"To a large extent this is how the Soviets, for example, attempt to recruit spies inside the United States."

When asked what he would say to a young person who is considering "the claims of Christ upon his life," the FBI director replied:

"I would tell him to accept Christ fully and joyously and to do everything humanly possible to follow His principles."

"This is a life-long commitment. It means that every decision you make, large or small, at home or in the office, touching your own life or the lives of others, must be made in the light of that commitment to a Higher Authority."

"In my career as director of the FBI, I have seen too frequently what happens when young people forget God's moral teachings of Jesus, and mock the moral laws."

"Crime is today ruining the lives of thousands of young people who feel they are above the laws of society based on morality and divine teachings."

"The time to acquire this knowledge of God is in the home and Sunday School and church. This knowledge becomes the measure of our daily lives."



Several State Baptist leaders look over one of first copies of the new Mississippi Baptist History, written by Dr. R. A. McLemore, executive secretary of the Historical Commission. The volumes were delivered by Dr. McLemore on June 29 to officers of the Executive Committee and the Historical Com-

mission who were having a brief joint session. From left: Dr. C. B. Hamlett, III of Hattiesburg, who wrote two chapters of the book; Dr. Earl Kelly, Jackson, chairman of the Executive Committee, who wrote one chapter; Dr. McLemore, and Dr. W. Douglas Hudgins, executive secretary-treasurer.

'Baptist Adults' Series To Be Resumed By The BSSB

At the Southern Baptist Convention in St. Louis the Sunday School Board announced that the Church Training Department will resume publication of Baptist Adults.

Baptist Adults will be a completely new series that was used before October 1, 1966. self-contained quarterly for adults in Church Training similar to the one The material contained in Baptist Adults will be very conservative in nature and will include at least one doctrinal study each quarter. Study sessions will be dated and divided into numbered parts.

Study sessions will be accompanied by easy-

to-follow program suggestions and a Bible feature for that Sunday. The quarterly will also contain daily Bible readings for each week and a missionary prayer calendar for the quarter.

Adults who have found it undesirable or difficult to use Source, Skill or Now will probably prefer using Baptist Adults.

Churches that wish to make use of Baptist Adults can begin doing so on October 3 of this year. The quarterly is listed on the literature order form for the October-December quarter, and can be ordered just as any other piece of literature would be.

New History Of Baptists Delivered To Leaders

Tuesday, June 29 was a significant day for Mississippi Baptists as the first copies of the new history of the denomination were delivered to several leaders of the State Convention.

Dr. R. A. McLemore, Clinton, executive secretary of the State Baptist Historical Commission, and author of the book, handed the first eagerly-awaited copies to offi-

cers of the Executive Committee of the Convention and the Historical Commission of the Convention, in a special joint ceremony held at the new Mississippi Baptist Convention Building in Jack-

Tupelo, president of the Convention Board; Glenn Perry, Philadelphia, president of the State Convention and Rev. Reed Dicken, Jr., Bentonla, chairman of the Historical Commission.

Dr. Hudgins said that it was in the mind of the late Dr. Chester L. Hamlett, president of the Convention Board, that among those receiving copies were Dr. Earl Kelly, Jackson, chairman of the Executive Committee, Dr. Robert L. Hamblin,

(Continued On Page 2)

Historic Decision

Supreme Court Bars Parochial School Aid

WASHINGTON (BP) — The U. S. Supreme Court, in an historic decision, ruled that certain types of aid to elementary and secondary parochial schools are unconstitutional, but that construction grants to church-related colleges do not violate the constitution.

In nearly-unanimous rulings, the Supreme Court made a distinction between public aid to parochial schools in the forms of purchase of services and payment of teachers' salaries, and the construction of facilities on church-related college campuses for secular purposes.

NO PAPER NEXT WEEK

According to custom, there will be no issue of the Baptist Record next week. Watch for the next issue July 15.

According to the court, the use of public funds in Rhode Island to pay teachers of secular subjects in parochial schools, and purchase of secular services from parochial schools in Pennsylvania are "unconstitutional under the religious clauses of the first amendment."

On the other hand, the court said that the construction of facilities for secular purposes on church-related college campuses does not violate the constitution.

Rhode Island's 1969 Salary Supplement Act provides for a 15 per cent salary supplement to be paid to teachers in nonpublic schools at which the average per-pupil expenditure on secular education is below the average in public schools.

Eligible teachers must teach only courses offered in the public schools, using only materials used in the public schools. Neither are these teachers allowed to teach courses in re-

ligion. To date about 250 teachers in Roman Catholic schools have been the sole beneficiaries of the act.

Pennsylvania's Nonpublic Elementary and Secondary Education Act of 1968 authorizes the state superintendent of public instruction to "purchase" certain "secular education services" from nonpublic schools. The superintendent directly reimburses those schools solely for teachers' salaries, textbooks, and instructional materials. Contracts were made with the parochial schools participating in the program.

In Connecticut, four church-related colleges and universities received federal construction grants for five facilities. The court upheld the Higher Education Facilities Act of 1963, except that part which limits the federal interest in buildings to 20 years.

This limitation prohibited the use of federally-funded buildings for relig-

ious purposes. The court held that such use of these buildings after 20 years is in effect a contribution to a religious body and is thereby in violation of the constitution.

The reason given by the court for voiding the Rhode Island and Pennsylvania practices of aid to parochial schools is that they involve "excessive entanglement between government and religion."

In the case of Rhode Island, the court said that the entanglement because of the religious activity and purpose of the church-affiliated schools. The court said that this is true especially with respect to children of impressionable age in the primary grades, and the dangers that a teacher under religious control and discipline poses for separation of religious from purely secular aspects of elementary education in such schools.

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Baptist Chapel Is Burned; Worshipers Threatened

By Ted Lindwall
PANAJACHEL, Guatemala (BP) — A newly constructed Baptist chapel in Northern Guatemala was burned to the ground, culminating months of threats and abuse suffered by the young Kekchi Indian Baptist congregation.

The chapel, located in Pocola, was dedicated May 23. That night about 100 members of the non-Christian community gathered around the building, shouting at the Christians inside and breaking the windows with machetes.

They threatened to burn the building with all those who were inside, and they threatened the lives of the missionaries if they returned. In previous weeks individual members of the congregation had been attacked

and their houses' and possessions damaged.

The chapel, however, was set on fire at a time when no members were present. Not until the next morning did the members discover that the building had been destroyed. They informed missionary Wendell C. Parker, who was accompanied by Guatemalan law officers to the scene.

Four leaders in the attack upon the church have been arrested so far and await trial. The Guatemalan Constitution maintains separation of church and state and guarantees religious freedom to all its citizens.

The mission in Pocola is a product of the "people movement" toward Christ among the Kekchi Indians in Northern Guatemala. In April 1970, four young men from that rural com-

munity went into the jungle to help Kekchi Baptist settlers with their planting. During their brief stay, these four youths heard the gospel for the first time and committed their lives to Christ. They soon returned to their community and began witnessing to others.

In the past year, 35 persons have accepted Christ in that area and are awaiting baptism. Leaders of the traditional religion of the area, a mixture of Mayan beliefs and Catholicism, have bitterly opposed the movement. However, the new believers have held firmly to their faith.

In addition to evangelizing their neighbors and relatives, the members of this young congregation got permission from owners of the local coffee plantation to build a chapel on

the plantation. They used their own tithes and offerings and donated labor for the building.

They asked their mother church to send them a pastor, offering to build a pastorium and support him. It is probable that the church will be able to supply this need.

Southern Baptist missionaries first entered the Kekchi Indian field of Guatemala in 1964. The first Kekchi Baptist congregation was formed early the next year with the baptism of 18 men and women in a coffee washing tank in Chajcar.

Within two years all of these first believers had migrated to the jungle area of northern Alta Verapaz Department (state), establishing Baptist missions wherever they settled.

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THE NATION'S CAPITAL

—RNS PHOTO

A HISTORY OF MISSISSIPPI BAPTISTS



by Richard Aubrey McLemore

"A History Of Mississippi Baptists"

Woodville: Oldest Baptist Church Building In Mississippi

By Anne W. McWilliams

A HISTORY OF MISSISSIPPI BAPTISTS by Richard Aubrey McLemore is just off the press. On the attractive orange and white book jacket is the picture of the stately old Woodville Baptist Church.

From nearly 2,000 Mississippi Baptist churches, why was the Woodville Church chosen to adorn this book? The classic, white-columned building deserves that place of honor and glory, for it has stood longer than any church building in Mississippi. The auditorium, still in use and in good condition, was built from brick made on the grounds by hand, and was erected possibly as early as 1809, and most certainly as early as 1820.

At least since 1800, there has been a Baptist church in or very near Woodville. In 1780 a group of emigrants left South Carolina, and set out on a perilous journey down the Holston, Tennessee, Ohio, and Mississippi Rivers. Braving Indian attacks, sickness, and other hardships, they arrived at Coles Creek, a few miles above Natchez, where they formed a settlement.

Since Catholic Spain had succeeded in the control of the Mississippi country, rigid religious laws forbade Protestant settlers to hold services. But as A HISTORY OF MISSISSIPPI BAPTISTS states, "These early Americans to whom religious freedom was an inalienable right, drove a strong wedge of Protestantism into the previously Catholic society, and in company with their axe and their Bible, hewed out homes in the wilderness." The Baptists, led by Richard

Curtis, organized the first Baptist church in Mississippi in 1791. This church on Cole's creek was called Salem.

Other of the early churches included Bayou Pierre, New Hope (Adams); Bethel near Woodville; New Providence (Amite); and Ebenezer (Amite).

In 1798 several members of the Salem Church helped to organize a mission church which was called Bethel and which remained a mission under the sponsorship of Salem until 1800 when it assumed an independent existence.

Rev. O. B. Beverly, pastor of the Woodville Church since 1950, has written "A Brief History of the Woodville Baptist Church." In it he states that the Bethel Church "was located four miles southwest of Woodville on Bayou Sara Creek. The Bethel Church aided in the formation of the Mississippi Association in 1806. A few years later the church was moved to Woodville." The Bethel Church, later Bethel was dropped and it has been the Woodville Baptist Church since.

The early histories of the church and Woodville are not completely clear and are somewhat intertwined. It is possible that two congregations—Bethel and Woodville—were meeting in the Woodville Church building for a time, perhaps on alternate Sundays. Dr. McLemore quotes in his new book a letter written in 1835 by Ashley Vaughn, editor of an early Baptist pa-

(Continued from Page 1)

per, The South-Western Religious Luminary. Mr. Vaughn said, "Bethel Church is four miles from Woodville; their meeting house is a very indifferent building; their number is small, not more than two or three male members, several of their members having gone over to the Reformers (Campbellites). This church when in the habit of holding meetings, met alternately at Woodville and Bethel; for two years past they have not been presented in the Association." (Bethel Church in Amite County still exists and in 1970 reported 140 resident members.)

A charter from the state legislature was granted January 7, 1824, to the Baptist Meeting House in Woodville. It was signed by Cowles Mead, speaker; Thomas Freeland, president of the Senate; and Walter Leake, governor. Two trustees of the Woodville Church, George Poindexter and Abram M. Scott, later became governors of the state. Another trustee of the Woodville Church, David Cooper, who had come to Mississippi as a missionary in 1802, served for ten years as moderator of the Mississippi Association.

Bethel and six other churches left the Mississippi Association in 1843 to help form a new association, the Mississippi River Association. In 1853, the Bethel Church returned to the Mississippi Association. During most of these years, half or more than half

of the membership was Negro. In 1858 the total membership was 73, with 33 whites and 40 blacks.

"The name of Woodville-Bethel was used beginning in 1859 continuously until 1870," states Mr. Beverly, "when the word Bethel was dropped."

The effects of the War Between the States were keenly felt, and many churches for several years were unable to secure pastors, Woodville being among them.

In 1885 the church left Mississippi Association again to help form the Carey Association.

Mr. Beverly writes, "Tragedy struck at the church in 1896 when the present brick structure was condemned and pronounced unsafe for large gatherings. The church continued holding services each month in the Presbyterian church... until 1914, when the Baptist church renovated and repaired the old brick structure. Again they began holding services in the historic old landmark."

(Ashley Vaughn had reported in 1835 that the church was not in good condition at that time. He described Woodville as being a large and flourishing village with three meeting houses—the Methodist and Episcopal of wood and the Baptist meeting house of brick. He said, though, that the Baptist house was in need of repair, with windows badly broken as the results of storms. Also he said that gamblers had time and again gone into the church building and desecrated the walls.)

In 1911 Sunday school was resumed in the old building. A Ladies Aid Society for Missions was formed about that time, also, but evening worship continued as a union service with other churches until 1950.

From 1920 to 1956 the membership grew from 23 to 400. In 1970 the total membership was reported as 466 with 297 resident members. After the building of a pastorial in 1945 and an educational plant in 1950, total church property value in 1970 was estimated at \$220,000. (In 1924 it had been valued at \$3,000.)

In the 1950's the church was again renovated and beautified, and air-conditioned.

The old church has assisted in the formation of and founding of three associations. The book, Footsteps of the Flock, by Wise, says it was the mother church for Louisiana Baptists.

Woodville Church still stands as one of the foundation stones on which Mississippi Baptist work was built. Every Mississippi Baptist should make a special effort to visit it.

are themselves religiously neutral, with correspondingly less needed for government surveillance; and

"(C). The government aid here is a one-time, single-purpose construction grant, with only minimal need for inspection. Cumulatively, these factors lessen substantially the potential for divisive religious fragmentation in the political arena."

The court further observed that the implementation of the Higher Education Facilities Act of 1963 does not inhibit the free exercise of religion in violation of the First amendment.

The court vote in the case of the Higher Education Facilities Act of 1963 was 5-4. Those upholding the act were Justices Burger, Harlan, Stewart, Blackmun and White. Dissenting were Justices Douglas, Black, Marshall and Brennan.

The vote in the parochial aid cases was 8-0, with Justice Marshall taking no part in the decision.

Supreme Court Bars Parochial School Aid

(Continued from page 1)

In Pennsylvania, the court said that the entanglement arises from the restrictions and surveillance necessary to ensure that teachers play a strictly non-ideological role. Coupled with this are the accounting procedures required by the state to establish the cost of secular as distinguished from religious education.

The court explained the difference between the aid prohibited in elementary and secondary parochial schools, and permitted in the construction of facilities in church-related colleges. It said:

"(A). There is less danger here than in church-related primary and secondary schools dealing with the impressionable children that religion will permeate the area of secular education, since religious indoctrination is not a substantial purpose or activity of these church-related colleges."

"(B). The facilities provided here

are themselves religiously neutral, with correspondingly less needed for government surveillance; and

"(C). The government aid here is a one-time, single-purpose construction grant, with only minimal need for inspection. Cumulatively, these factors lessen substantially the potential for divisive religious fragmentation in the political arena."

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John Haggai To Conduct Massive Crusade In Singapore

SINGAPORE—American evangelist John Haggai, has accepted an invitation from a multi-denominational coalition of religious leaders in Singapore to conduct a massive evangelistic crusade in that Asian city-state later this year.

The appeal for Haggai to come to Singapore came from leaders across the Christian spectrum—from Anglicans to representatives of the Assembly of God—said a Haggai spokesman.

Haggai through his organization, Evangelism International, has pio-

neered an effort to turn more responsibility for missionary work over to national religious leaders particularly those in third-world nations.

He has established at Singapore an International Training Program in world evangelization to help implement the strategy. A seminar bringing together twenty to twenty-five of the world's major Christian leaders will run simultaneously with the broader Haggai effort in Singapore.

Haggai has earned a reputation in Asia through a crusade he conducted in Indonesia in 1968. The services were

attended by 100,000 people. Some 7,500 Indonesians made decisions for Christ, and some religious observers regard the 1968 crusade as a major point in Indonesia's history.

In Singapore, as in all his crusades, said the spokesman, Haggai will use a strategy emphasizing in-depth person to person evangelism and intensive follow-up to aid persons making decisions and the churches.

The program is called "Total Evangelism Plus." It's first stage is a series of training sessions for laymen. Stage two is a "floating seminar" on

ess now of writing two other histories.

Born in Perry County, he is a graduate of Mississippi College, George Peabody College for Teachers (M.A.) and Vanderbilt University (Ph.D.). He has also studied in Paris and at the American Seminary in Europe.

He and Mrs. McLemore work together in the writing of history. They have previously had eleven books published.

Mrs. McLemore, the former Nannie Pitts of Harvest, Ala., is co-author of the seventh-grade history, "The Mississippi Story."

Dr. McLemore gives credit to members of the State Baptist Historical Commission who have supported the work throughout. During this period the commission has included Rev. Reed Dicken, Jr., Bentonla, chairman; Dr. F. K. Horton, Clarksdale; Dr. R. A. Herrington, Louisville; Rev. James B. Butler, Jackson; Rev. Paul Jakes, Clinton; Rev. Tom Dunlap, Natchez; Dr. Hamlet; E. Q. Richards, Macon; W. C. Freeman, Natchez; Rev. Ulvie Fitts, Tupelo; Dr. W. D. McCain, Hattiesburg; Rev. Paul Harwood, Lyon.

Plans for sale and distribution of the histories will be announced in the

very near future, according to Dr. Hudgins.

Mississippi Baptists have had a long and eventful history.

The first Baptists arriving in the state settled near Natchez in 1780. They came from the Great Pee Dee Valley in South Carolina and brought their church letters with them. Under the leadership of Rev. Richard Curtis Jr., the first Baptist Church in the state—Cole's Creek, later called Salem—was constituted in October, 1791. The site was about halfway between the present towns of Fayette and Washington.

The "Convention of the Baptist Denomination of the State of Mississippi" was constituted on the afternoon of December 24, 1836, at the "Meeting House" of the old Clear Creek Baptist Church at Washington, in Adams County. At the time of this action, Mississippi Baptists had 122 churches and 4,287 members.

Today, the Convention maintains a comprehensive program of missions, education and benevolences, both for the state and a substantial share in the world mission program of the Southern Baptist Convention.

In 1971 there are 536,667 members in 1883 churches.



The late Dr. Chester L. Quarles, former executive secretary-treasurer of the Mississippi Baptist Convention Board, (center) and in whose mind the new history of Mississippi Baptists had its beginning, is seen standing behind the grave of Rev. Richard Curtis Jr. (left) is Dr. S. District Judge J. P. Coleman, former governor of state, while at right is the late Rev. H. J. McCool, formerly pastor of Ebenezer Church near Liberty. The marble marker, located in Amite County, bears the inscription: Here lies the remains of Richard Curtis, Jr., first Baptist minister in Mississippi, born May 10, 1780, died October 28, 1841.

H. L. Courtney Retires After 35 Years In The Ministry

Thirty-five years in the ministry ended recently for Rev. and Mrs. H. L. Courtney when announcement was made of his retirement as pastor of New Hope Church, Zachary, La.

A late-comer to the ministry, the native of Mississippi spent ten years working with two Louisiana State institutions at Jackson and Angola before answering the call to preach.

His companion in the ministry, Mrs. Courtney, he met when just out of high school. Approximately enough he met her at a church in Kentwood where a choir, of which he was a member, was making a guest appearance. After a short courtship and marriage, he worked for the aforementioned Louisiana institutions.

At first he pastored Mississippi and Louisiana churches—Red Bluff, Red Zion and Bethel, all near the border of the two states. Subsequent years found him at Doyle Church in Livingston Parish, Calvary Church in Bogalusa, where he served two different times totaling 13 years, Magnolia Street Church in Laurel for three years, between the Bogalusa, La. pas-

torates, Spring Creek and Clear Creek Churches also in Mississippi, Eastside in Zachary, and other stops. New Hope, his final pastorage, also provided two different tenures of service, another indication that churches appreciated the ministries of the Courtneys.

Courtney's preaching ministry carried him into sixteen different states, including Alaska, Bahama Islands, and British Honduras. His most memorable revival efforts were at Larsen Air Force Base, Washington, and in Washington, D. C., where he received and accepted in an invitation to deliver a sermon in the Pentagon.

Mrs. Courtney, his wife of 44 years, comes in for a major share of the credit for a fruitful ministry. "Without her, I would never have made it," the aging preacher said. "Every man needs a good wife, especially a preacher," he added.

The Courtneys are living at 4309 West Central in Zachary, La. He expects to pursue a vigorous pulp supply and revival program as the Lord leads.

Missionary Dies

Mrs. John C. Mills, 31, missionary to Liberia, died June 23 after being admitted to a Monrovia hospital June 22. Death was attributed to a blood infection. Funeral and burial were to be in Monrovia, her mission post for the past five years. She taught part time at Ricks Institute, a Baptist school near Monrovia, where her husband teaches science. Mrs. Mills is survived by her husband and their three children, Malinda, nearly 6, and Peter John and Walter Andrew, both 2. The family may be addressed at 816 South Willis, Stillwater, Okla. 74074.

Second Annual Ministers' Golf Tournament Planned

The second annual Ministers' Golf Tournament will be held July 26 and 27 at the Bel Air Golf Course at Tupelo.

Entrants must be in church-related vocations to be eligible. Deadline for entrance is July 23. Motel accommodations will be available. Send entrance fee of \$12.50 to M. C. Ellis, Jr., P.O. Box 1419, Tupelo, Ms., 38801.

A brochure describing the tournament and a "free dinner Monday night, July 26"; "36-hole medal play"; "prizes for each flight."

For additional information, contact John Haggai, 787 East Northside Dr., Jackson, Ms.

Revival Dates

Liberty: July 11-16; Rev. John Milton Causey, First, Corinth, evangelist; R. L. and Beth Sigrest and Fred Hood, musicians; regular times on Sunday; 10 a.m. and 7:30 p.m. weekdays; Rev. John E. Watts, pastor.



100 Register For Instrumental, Choral Festival

The Instrumental and Choral Festival, sponsored by the Church Music Department, Mississippi Baptist Convention Board, was held June 21-25 at Mississippi College. Camp personnel were left to right, (photo at left) Glenn Triplett, Director of

Bands at M.C.; Dr. Jack Lyall, chairman of the Division of Fine Arts; Dan Hall, Secretary, Church Music Dept.; Dr. Lewis Nobles, MC president; and Aubrey Gaskin, minister of music, Harrisburg, Tupelo. Among the par-

ticipants (photo at right) in the festival were students from Jackson, Hinds County, and Canton areas. Dr. Nobles was on hand to greet the more than 100 registrants. (M. C. Photos by Joe Lee)

1,500 . . . On The Mount of Olives

(Continued from page 1)
well, observed that the survival of the nation of Israel is proof of the Old Testament prophecy regarding the valley of the dry bones.

Dr. Criswell, pastor of First Baptist church in Dallas, said that "while Israel's continuing preservation from A.D. 70 is a divine miracle, her resurrection and her preservation as a modern state to the present is no less a miracle."

The 61-year-old minister described the State of Israel as "a wonderful fulfillment of Ezekiel's prophecy that Israel could be spared and resurrected as a nation and army of people at the end of time."

Conference participants came from 32 countries, the majority from the U.S.

A keynote address by Dr. Arnold T. Olson, president of the Evangelical Free Church of America and a member of the board of directors of the American Institute for Holy Land Studies, stressed that interest in rediscovering the historical Jesus by many Jewish scholars calls for a new effort on behalf of evangelical Christians to understand the problems and

faith of modern Jews.

"We share with Jews common divine revelation and divine promise," Dr. Olson said.

The conference leaders were luncheon guests of Yaakov Yanon, Israeli director of the General Ministry of Religious Affairs, and attended a reception held by Jerusalem's Mayor Teddy Kollek.

Some disagreements among conference participants were noted as Dr. Edmund P. Clowney, president of Westminster Theological Seminary in Philadelphia, stated that the biblical prophecy on the rebuilding of the temple alludes to the resurrected body of Christ, and Dr. Charles L. Feinberg, dean of Talbot Theological Seminary in Philadelphia, maintained that the prophecy was to be understood literally.

Dr. Feinberg, a Jew converted to Christianity 41 years ago, contended that the temple will be rebuilt after Jesus returns to earth for a thousand-year reign.

In another address Dr. Merrill C. Tenney, dean of Wheaton, Ill., College Graduate School, said that the resurrection of Jesus Christ provides

the real basis for tying the past to the future.

Dr. Tenney, chairman of the education commission of the National Association of Evangelicals defined prophecy as the evaluation of the world scene as it relates to the purpose of God for His people whether in the past, present or future.

The development of prophecy, he concluded, "is the progressive definition of God's purpose in dealing with his people."

A passionate plea for Jewish-Arab reconciliation was made by Mary Van Den Hoeven, wife of a warden of the garden tomb. Mrs. Van Den Hoeven, of Arab origin, blamed Western missionaries for "failing to teach us that the love of Christ means denying hate."

Another Arab participant, Baptist pastor Fouad Sakhrini of Nazareth, said, "We Christian Arabs believe in prophecy with justice, recognizing rights of Arabs." However, he noted that politics had caused division of opinion between Christians Arabs, with many, he said, denying Jewish rights.

Thursday, July 1, 1971

BAPTIST RECORD PAGE

Chapel Burned in Guatemala

(Continued from page 1)

Today there are about 12 Baptist congregations in this area, and the missionary spirit of the Baptist people shows little sign of abatement.

Southern Baptists currently have two missionary families in Alta Verapaz working with both Kekchi and Spanish-language congregations.

The Richard R. Greenwoods, who transferred to Alta Verapaz in 1967, are able to teach and preach in the Kekchi language as well as in Spanish. Greenwood reported the burning of the Pocola chapel.

The Wendall C. Parker family transferred to Alta Verapaz early this year and is currently studying Kekchi with Wycliffe Bible Translators Ruth Carlson and Fran Eachus.

The Donnell N. Courtneys are expected to move into the Kekchi field as soon as they finish Spanish language school in Costa Rica.

When the missionaries were asked to speculate on the probable effect of persecution of Baptists in Pocola, they said that in the long run it would probably strengthen the work rather than weaken it.

Recently, the Kekchi-speaking Baptists of Alta Verapaz were to have gathered on a river bank in a cleared area of the jungle for their annual conference. They planned their own

program and will cover all expenses.

One missionary expressed the belief that at the close of the week-long meeting all of the men would go to Pocola to help the congregation rebuild its chapel and to evangelize the non-Christian families in the valley.

EDITOR'S NOTE: Ted (Hubert N.) Lindwall is a Southern Baptist missionary stationed in Panajachel, Guatemala. He is a field missionary for the Lake Atitlan area and director of the Paul Bell Baptist Bible Institute, near Santiago Atitlan.

Graham's Chicago Crusade Drew 325,000; 11,000 'Decisions'

CHICAGO (RNS) — The 11-day Billy Graham crusade here saw more than 11,000 people making "decisions for Christ" out of a total attendance of more than 325,000.

Sharing the stage with the evangelist in the giant hall of McCormick Place were noted personalities, including singer Ethel Waters, long a member of the Graham team, former Hell's Angel member Rick Carmon, and Chicago Cub shortstop Don Kessinger.

A group of "Jesus freaks" established themselves as unofficial "greeters" and guards at the crusade. They presented "Jesus love you" stickers to people as they entered the hall and exhorted them to "get with Jesus."

The Jesus freaks also broke up anti-

Graham action of a dissenting group by surrounding them and drowning them out with "Jesus cheers."

In his closing sermon, Mr. Graham extolled Jesus Christ as not only a "superstar" but as the Son of God Who Rose from the dead.

The evangelist drew applause when he asserted that Jesus is not a white man like me, nor a black man as some of you. "Never say he's black or white. Jesus belongs to the world."

He noted that Simon of Cyrene, who helped Jesus carry his cross, was a black man.

Rick Carmon, a former Hell's Angel and heroin addict, told a youth night audience how he accepted Jesus on his fourth day of "cold turkey" withdrawal from drugs during a Graham crusade in Los Angeles two years ago.

He said he emerged from it a "born-again Christian." Mr. Carmon, now 20, is a youth minister in a Baptist church.

The "signs of the times and the coming kingdom" were among topics covered by Billy Graham during his crusade. He described four of the 27 signs he said were given by Jesus as portending the "end of the world."

"It seems to me the nations of the world are going insane," Mr. Graham said, describing the four signs—drugs, violence, obsession with sex and gluttony co-existing with starvation.

However, he emphasized that "Utopia coming. . . Jesus will step back into history and become a world ruler. . . even now Jesus will help the faithful withstand the pressures of this ungodly age."



To Appear At Starkville Missions Meeting

A area Missions Conference sponsored by Agricultural Missions Foundation, Inc., will be held at the First Baptist Church in Starkville Thursday, July 1 from 5:00 p.m. until 9 p.m. Three of those on program are, from left: Owen Cooper, president of Pan American Union of Baptist Men; Jerry Clower, resident, and Gene Triggs, secretary-treasurer of the Foundation, all three from Yazoo City.

The Jesus Movement—II

Love Is Its Theme, Evangelism Its Response

By the Baptist Press

"Wow! Jesus loves you."

Over and over teenagers across the nation are using that phrase as the "Jesus Movement" shakes their lives. To them, it is a startling revelation.

And it captures the theme of the movement. Love is the surprising discovery is the response.

In Southern California, a mustached youth shook his head and repeated the phrase. "Wow, I used to hate cops, and now I just love everybody. Praise God."

In the worship services for teenagers in the movement, love is the mood. You can feel it, hanging heavy in the atmosphere.

"It's so peaceful there, man," said one teenager in describing a worship and Bible study period at Calvary Chapel in Costa Mesa, about 40 miles south of Los Angeles. "You can go there and sing or listen and know Jesus loves you. The love is just so heavy."

It shows on the faces of the kids present. Look closely at their radiant, happy expressions. Wear your nerve ends on your eyeballs, and sense what you see: the freshness, the vigor, the openness, the commitment in those shining faces.

When did you last see that? Listen as they greet, not just their friends, but strangers. "Jesus loves you." — "Jesus is the answer." — "Praise the Lord." — "God bless you." — "Glory to God."

Even when greeted with jeers, the response is love. "Freaks! A bunch of weirdos," yelled a youth with a beer can in his hand as an old Cadillac wheels past three long-haired girls entering Bethel Tabernacle, another Jesus movement center in Redondo Beach near Los Angeles.

One of the girls turns calmly. Her answer is quiet, almost serene and completely without rancor: "Jesus love you," she says.

As love is its theme, evangelism is its response. The Jesus movement is intensely evangelistic.

Why? The youth have discovered Jesus, and his love. And they can no more bottle it inside them than they could cap a volcano with a cork. They've got to tell others.

"Hey man," they say. "Jesus loves you."

"Yeah, man, get turned on to Jesus. He's the greatest high in the world."

Everywhere they go they bubble over with the news of what Jesus is doing in their lives. They bring friends to church, Bible studies, communes, rock concerts. They pass out tracts on the streets.

It's a social event, sure; but it is more. It is their attempt to lovingly offer friends the peace they've found. It's their effort to share the rapture.

Their witnessing is in the idiom of youth, not the pious phrases of the older generation. Instead of asking, "Brother, are you saved," they often respond with a friendly, "Jesus loves you; can we rap about it?" Their loving, sharing phrase takes evangelism out of the "selling" category and puts it in the "sharing" category. And they

are willing to leave the response to the Holy Spirit, without using high pressure, evangelism techniques.

So intense is this evangelistic sharing that freelance writer and photographer Jack and Betty Cline, who sold their story on the Jesus movement to LOOK, were converted during their investigation. Instead of just "covering" the movement, they joined it.

Some of the most intense public expressions of love as a basic characteristic of the Jesus movement are shown at the mass baptisms where hundreds of kids are immersed in the swirling waves of the Pacific.

Calvary Chapel in Costa Mesa, for example, recently baptized 700 in one day. Earlier, they had baptized more than 1,000 young people.

It's a super-charged time, with the youth feeling unique crowd electricity.

"Wow," exclaimed on dripping young girl, "I just love Jesus so much. I've never been so happy in my whole life. Oh, praise Jesus."

Water — or was it tears — streamed down her face, but she was obvious to it. Her friends swallowed her up with open arms and shouts of congratulations, praise and joy.

At a mass baptism at First Baptist Church in Houston following a crusade with more than 4,000 conversions, and 1,100 baptisms, the crowd expelled thundering cheers and whistles and applauded loudly as the pastor raises a new convert from the water.

"Praise Jesus," one youth shouted. "He needed that. Praise Jesus!"

The rapture, joy, celebration, love, electrifying sense of the presence of God all are manifestations of the theme of love embracing the movement. These characteristics are seen, not only at the mass baptisms, but in the music of the movement as well.

When the Jesus rock groups play and sing of the love and Jesus, the kids respond with an emotional "high." And music is where it is at. Music communicates. Music is "in." Preaching is "out."

There is in the movement an

apparent de-emphasis on preaching. With it goes the strong beat of rock music, and the twang of an amplified guitar. And the feeling, like the technique, is electric.

Testified one thin, long-haired youth, "I went to the rock concert Friday night. . . and won, it was just wonderful. So beautiful."

"I mean, like the guys were playing and I raised my arms, and I could just feel it. I mean, my arms got so light and I felt I could just reach out to heaven. And it was so goodood. . ."

She was referring to a rock concert sponsored by Calvary Chapel at the Woodrow Wilson High School in Long Beach. As estimated 5,000 kids were there, packing the 1,700 capacity auditorium. Another 1,000 jammed into the gymnasium. Thousands were turned away; hundreds waited outside hoping someone would leave.

Inside, five Christian rock groups, (one of them symbolically called Love Song), play and sing. Their sounds are quality; their musicianship, professional. Both in song and testimony, the tell of their search for meaning in life, their trips through drugs and sex occult religions to Jesus. About 400 kids respond to the invitation, tears rushing over their cheeks; smiles cutting their faces in half.

A boy sitting on the steps of the stage commented aloud. "Oh wow, it's so wild. It's so wild. Praise the Lord."

Through perhaps not necessarily a manifestation of the Jesus movement, but certainly complementing it, "God-rock" music is sweeping the country in popularity.

According to authorities in the music industry, only about one out of every 100 records becomes a hit; but one out of every 25 hits now has a religious theme.

The examples are legion: Judy Collins' old-time-religion recording of "Amazing Grace," George Harrison's, "My Sweet Lord," the amazing popularity of "Jesus Christ, Superstar," and top-40 hits like "Put Your Hand in the Hand of the Man from Galilee."

Rock music is part of the youth culture, and it has been a natural thing for the Jesus people to take an idiom of youth culture to express their faith. Yet the movement is strangely inconsistent in its blending of culture and religious expression.

Bare feet, long hair, ragged clothes — the mod look — are blended with a new pietism in the movement that defies understanding by most adults. They look like "hippies," but they talk like pietistic fundamentalists.

Accompanying the new pietism is a new liberalism in bib-

lical interpretation, except that youth educated in a culture that teaches logical criticism accept with such unquestioning, simply faith the Bible, and its application to life.

Coming out of a youth culture where permissiveness has recently sanctioned everything, the pendulum is now swinging the other way.

The movement stresses the Ten Commandments. It strongly prohibits promiscuity, greed, pride, drunkenness, drugs, debauchery, laziness, cigarettes, etc. A new kingdom in moral conduct seems to be waiting in the wings.

It is most apparent in the Christian communes that have sprung up in many major cities. Girls wear long maxi-dresses, sleep upstairs, and never go into the boys' rooms except to clean them. "We want this place to be an example of the way Christians should live," said the director of Mansion Messiah, a commune in Los Angeles. About 30 single young people live there, mostly just studying the Bible. A feeling of Puritanism hangs in the air. The house has rigid rules and curfews. And they have no "moral" problems.

And the youth seems to have the ability to accept the discipline with a willingness that causes them little distress.

Paradoxically, love is the theme of the movement; yet many of the participants would reject the situation ethics concept that Christians should reject rules in favor of doing whatever is "the loving thing to do" in each and every situation. Instead, they search the Bible for prooftexts for a rule for each action.

Pietism, fundamentalism, and legalism are both strengths and weaknesses in the movement. Most would rejoice that the youth are seemingly turning this direction and rejecting the former state of drugs, sexual permissiveness and atheism.

Others would counter that the movement is simplistic; that it has a shallow grasp of biblical theology; even that it is an emotional escape from the harsh reality of the world. Turning on with Jesus has been substituted for "turning on with LSD."

Yet, and that single generalization about a phenomenon so diverse are difficult to substantiate.

But if any one trend seems to come through loud and clear in the movement, it is the theme of love. And love runs deep, not shallow, in the heart of the gospel.



"WOW, I'VE NEVER BEEN SO HAPPY in my whole life," declared one young girl as she emerged dripping from her baptism in the Pacific. "I just love Jesus so much. Oh, praise Jesus," she said. In joy and celebration, her friends swallowed her up with open arms and shouts of praise. (BP) Photo

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

EDITORIAL

A Matter Of Baptist History

History is made by people. Perhaps it can be summarized as who they are, what they say, what they do, what they achieve, and the results which their actions bring.

The writing of history is done by people, too, but they are special people, people who have a sense of the value of the record of the past, and accept the responsibility to preserve it.

Without the historian, succeeding generations would lose much of the knowledge and the heritage left for them by those who have lived in the past.

How great has been the loss of some of the finest achievements of history, simply because no one thought of the importance and necessity for recording them.

Many believe that this is true, at least in part, in the history of Baptists and their spiritual predecessors. It seems evident from the promises of the Word of God and from glimpses which we catch here and there in recorded history, that people similar to those called Baptists today, existed and gave a strong witness for Christ in that period which we call the dark ages, and even before, but the record was not kept, so that today we have no complete story of what was happening back there.

The late beloved and respected Mississippi historian, Dr. John T. Christian (who wrote a history of Mississippi Baptists which never was published because of the financial stringencies of the convention during the depression days) wrote in his two volume set, *A History of the Baptists*, "The author believes that in every age since Jesus and the apostles, there have been companies of believers, churches, who have substantially held to the principles of the New Testament as now proclaimed by Baptists." Dr. Christian adds, however, that these groups "disappear and reappear," and ac-

knowledges that there is no reliable historical record concerning them.

How good it is then, that the day came when Baptists and others saw the importance of recording history, and that we can trace Baptist history, clearly and accurately back for several hundred years.

What a loss it would be for us if we could not walk with the Anabaptists of the European continent, the Baptist groups in England, and then follow the footsteps of Baptists as they were among the early comers to America. What a tragedy it would be if we did not have the record of Roger Williams, John Clarke, Luther Rice, and the hosts of others who laid the foundations for modern Baptist witness? How we ought to thank those historians who recorded the story.

The same is true for Mississippi. It was an heroic little band which braved the wilderness, the Indians and opposing governments, to establish homes in the wilderness of Southwest Mississippi, and to form the first Baptist churches there. The story of the spread of the Baptist witness across the state, as more and more settlers came, is one which must not be forgotten. We can be grateful for those men who wrote down the story of what happened, and carefully guarded those records. And, then we can be grateful for those men who, as early as 1850, and then around 1900, and again in this century, gave the time, the research and the devotion to chronicling those historical events so that they might be read by new generations, and preserved for all the future.

It was with such a background, that a few years ago, two outstanding Mississippi Baptists, Dr. Chester Lewis Quarles, Executive Secretary of the State Convention Board, and Dr. Richard A. McLemore, president of Mississippi College, in conversation one day, discussed the seriousness of the fact

that nothing had been written on Mississippi Baptist history in nearly forty years, yet they had been eventful years, and a period that well may have seen the greatest advance in the history of the Baptists of the state.

Out of this conversation came a move through the Executive Committee, and the Convention Board for such a history to be written. The Historical Commission was asked to supervise the preparation of the history, and Dr. R. A. McLemore was chosen to do the actual writing. Dr. McLemore called in some other men besides the Historical Commission members, to help with the planning of the book, and some even to do part of the writing.

Now the task is finished and the new volume is here. On Tuesday of this week Dr. McLemore acting for the Historical Commission, officially presented the book to Dr. Robert Hamblin, president of the Convention Board, to Dr. Earl Kelly, chairman of the Executive Committee, to Dr. W. Douglas Hudgins, executive secretary of the Convention Board, and to the Executive Committee itself. Soon copies will be in the hands of the churches, and available to the general public.

It is an attractive volume, beautifully printed and bound, and well written. Research has been carefully done, and every important event in the convention's life has been covered. The establishment and development of Mississippi institutions and agencies is included. The spread of the churches and the growth of the program is clearly shown.

This volume will be read simply for the joy of walking with Baptists of the past, and also will be used again and again as a reference book on events that now belong to the ages.

Many names are included in the text. They are of men and women whose lives helped shape the destinies of Baptist work in this state. Fittingly, the book is dedicated to the late Dr. Chester Lewis Quarles, who shared in leadership in the state during one of the periods of greatest advance, and in whose heart the project was conceived.

Responsible leaders were very wise in choosing Dr. McLemore to write this chronicle. No man in the state knows more about Mississippi history, and no Baptist in the state has a broader concept and understanding of who Baptists have been through the years, and the part they have played in Mississippi life. His knowledge of how to approach and interpret history, his patience and accuracy in research, and his ability to put his words into words which make events of the past come alive, make this new volume one to be cherished and valued for many years to come.

We salute the Convention Board, the Historical Commission, and Dr. McLemore for making this hour in "Mississippi Baptist History" possible.

An Argument For Christian Education

In last week's Baptist Record we carried the story of a message by former Mississippian Carl Bates, President of the Southern Baptist Convention, delivered to Southern Baptist educators, in which he issued a warning against the pleas which are being made to lower moral standards in our Baptist schools. He cited the fact that pressures are being increasingly placed upon the institutions for "unrestricted drinking

On the day that story appeared, we saw in the daily press a story from the University of Mississippi which told that this year's annual, published by the students of that institution, cannot be mailed to high schools

requesting copies for use by their students, without first removing a thirty-page section, because that section contains "spicy language" and "the photograph of a nude."

The public relations office says that the section "is not representative of the majority of activities on campus." Nevertheless it was published, and its distribution was not stopped.

Maybe this is the freedom which is being demanded for education in America, but it appears to us simply to reveal the moral decay that has come to our nation.

Christian education, and for the type of Baptist colleges which were called for by Carl Bates.

NEWEST BOOKS

SHARING GROUPS IN THE CHURCH by Robert C. Leslie (Abingdon, paperback, 222 pp., \$2.95).

The need for greater personal involvement of church members is apparent. Dr. Leslie proposes an answer to this need in small group work, specifically sharing groups in the church. He gives specific guidelines, many case studies, and examples for the development and clearly structured activity of sharing groups.

SMALL MAN by Stylianos T. Ayanaglou (Good News Publishers, One Evening Condensed Book, 64 pp., 95 cents, paperback).

This is an exciting account of a small man who accomplished great things in faithful service of God. In the face of constant threats upon his life, the gregarious Greek, Stylianos Ayanaglou, fearlessly distributed the Word of God throughout Turkey, a land where the Gospel had been forbidden for centuries.

WHY I AM STILL A CHRISTIAN compiled and edited by E. M. Stahlbeck (Zondervan, 176 pp., paperback, \$1.95).

Twelve internationally known scholars present a personal and intellectual apologetic for faith in Christ. The twelve include a philosopher, a medical doctor, two physicists, a biochemist, a historian, a geographer, a scientist, an anatomist, a musician, and others. Just as the book cover says, "The book explodes with the dynamic of the Christian faith that is beyond empirical analysis—namely, the complete satisfaction and power of a vital, personal relationship with the ultimate Power of the universe."

DEAR SUPERHERO PURPLE by Ann McColvey Wills (Tyndale House, paperback, 158 pp.).

Super (abundantly). Niki (Greek for victorious). Purple (royal color). This is how Ann McColvey Wills explains the ingenious expression she coined to be the title of her question-and-answer column in the Houston County Courier, Crockett, Texas. Unlike most columnists, Mrs. Wills offers her readers solid biblical solutions to their questions, liberally flavored by anecdotes in her vivacious style. She gives no-nonsense sugges-

tions on how to meet the poignant needs of everyday life. (The book is very attractively printed and illustrated in purple ink, the match the title.)

SUCCESSFUL CHURCH LIBRARIES by Elmer L. Towns and Cyril J. Barber (Baker, 163 pp., \$1.95).

Included in the contents of this new book are suggestions for the selection of a church librarian, preparation of a library room, financial support and operation of the church library, and for promoting the use of the library. The book emphasizes the role of the library in providing educational resources that will help upgrade the educational program of the church. An extensive list of basic books is included, plus a clear explanation of the Dewey Decimal Classification.

TRANSFORMED TEMPERAMENTS by Tim LaHaye (Tyndale House, paperback, 150 pp.).

The author explores the life stories of four giants from Bible times, and gives fresh insight into their strengths and weaknesses: Paul the Choleric, Moses the Melancholy, Peter the Sanguine, and Abraham the Phlegmatic. Mr. LaHaye offers abundant evidence that the temperament—transforming power of God's Holy Spirit is just as available and effective today as it has ever been.

THE CHRISTIAN RESPONSE TO THE SEXUAL REVOLUTION by David R. Mace (Abingdon Press, paperback, 142 pp., \$1.75).

Dr. Mace, a marriage counselor and professor of family sociology, examines biblical references to sex, and also looks at early Hebrew society and the early church, to aid in his explanation of what he terms as some "basic misconceptions about sex which have become accepted Christian principles."

CHRISTIAN SEX EDUCATION: A RESOURCE PACKET by Harold Bergen (Broadman Press).

This packet was prepared in response to constant requests for help from persons in conferences and through correspondence. It offers assistance to church leaders and parents and provides resources to be used

in the church and home. A book included in the packet with other materials, is *SEX EDUCATION: RESOURCE GUIDE FOR THE CHURCH* by Harry N. Hollis, Jr. and B. A. Clendinning Jr. It is for use by the church staff and leaders of adults and youth.

BIBLE-CENTERED CROSSWORD PUZZLES by C. E. Whitlow (Baker, \$1.50, paper). These crossword puzzles are Bible-oriented, complete with references to the Bible.

PLEASE GIVE A DEVOTION FOR JUNIORS by Amy Bolding (Baker, 96 pp., \$2.50). These talks for children are on practical problems and subjects disguised in attention-getting subjects in such titles as "Traffic Signals," "Your Long Shadow," "Excess Baggage," and "Multiplied Hands."

EDUCATION—what's happening

STUDENTS WANT THEIR CONSTITUTIONAL RIGHTS

A recent *Saturday Review* (May 22, 1971) article lists a typical student-written Bill of Rights, which was presented to the California State Board of Education last year by spokesmen for the California Association of Student Councils, representing most of the high school students in the state:

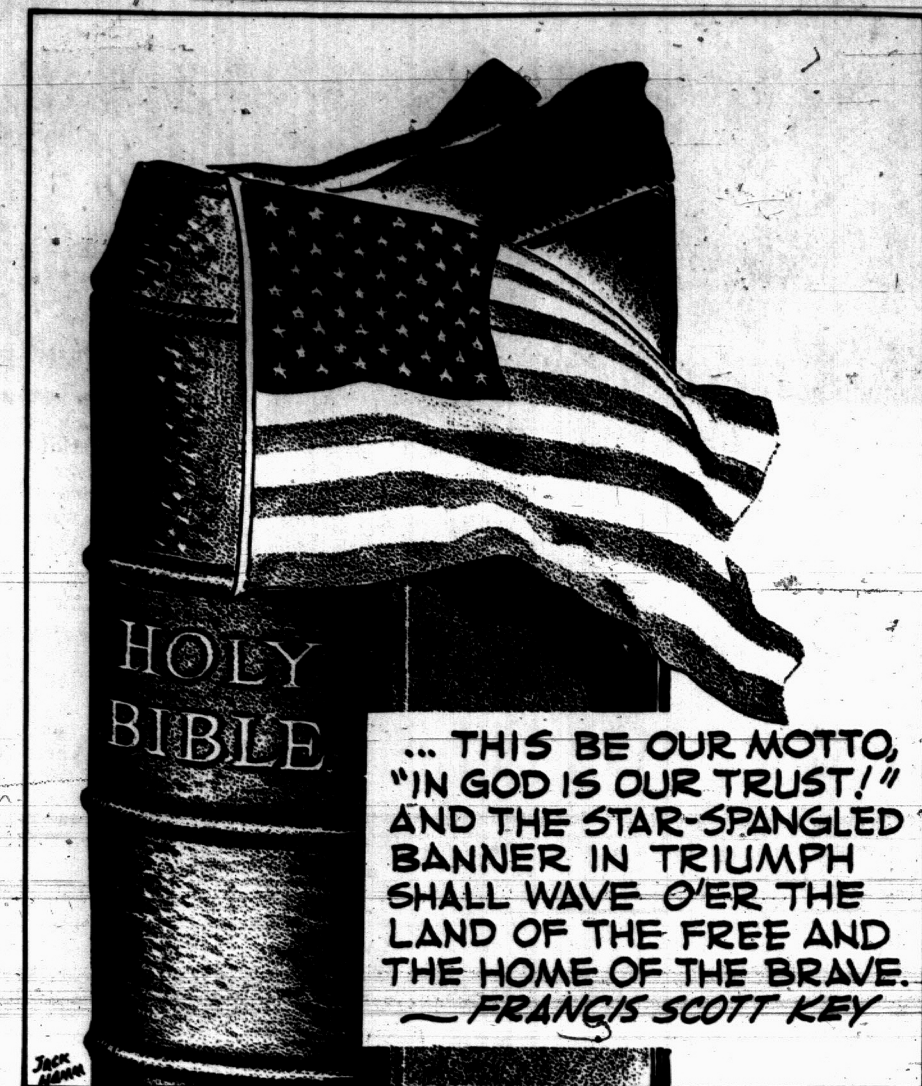
Freedom of Speech—No prohibiting of speeches or symbolic speech activities on campus unless it can be determined they will lead to violence, breaking of laws, or interference with the rights of others.

Freedom of Assembly—A "free speech area" for each school, available for peaceful assembly as long as the gathering does not disturb others or break laws.

Freedom of the Press and the Right of Petition—The right to distribute circulars and publications on campus so long as there is no interference with school work or the rights of others, and provided that the publication is not libelous or obscene.

Freedom from Unreasonable Search and Seizure—No searches of students or their lockers without probable cause and the issuance of a search warrant.

Freedom from Self-Incrimination—A student shall not be compelled to be a witness



STAFF FOR FREEDOM



A Woman's World Reaches Far Beyond the Ironing Board

Wilda Fancher

The list was written by a young man who was about to go away from home to work all summer. He would not return to his hometown for four-and-a-half years when he returned from the summer's work. His family would be in a new place and new work, and he would begin college.

The list had several items. Some of them were: take Jeff's guitar back, mail check for \$5.96 to Reader's Digest for tapes, get flashlight and batteries, go by to see Miss Rose. Why would a boy of this age, and with these exciting ventures of life waiting, write "go by to see Miss Rose" on the list of things he would do just before he left?

There will be 79 candles on Miss Rose's next birthday cake. Seems there would be a double or triple generation gap there, doesn't it? There isn't.

Miss Rose has loved more raunchy adolescents into being nearer what they ought to be than any one else I know. About the first thing I heard about when we moved to Aberdeen was that a bunch of teenagers were going over to Miss Rose's to give her a surprise birthday party. A different crowd of young folks has loved Miss Rose every year, and I am sure that she has had so many surprise birthday parties that she has used up all of her "pretend" surprise.

How does she get their love? Very much like Jesus—she loves them first. The way they know that she loves them is that she tells them, very unashamedly and very quietly. She writes them notes of shared joy when they are happy, and notes of hope when they are sad or downhearted. She invites them to her house to join her in her prayer time of a morning. She talks with them about belonging to God. She makes goodies for groups leaving on the church bus. She shares good reading material.

Maybe a summary of her secret is that she has trained herself to be perceptive to the meanings of facial expressions, tones of voice, sags of shoulders, sprightly steps, all the ways people get messages across. Then she responds to the message. Miss Rose loves her young friends no matter what perturbations of spirit or fads of fashion she has to get through to see them.

Expressing gratitude to Miss Rose is not the only purpose for which I write. It is to encourage more of us to become a "Miss Rose" to someone in our town or in our church. He may have a marvelous family. He may not have any problems that seem big to us. But he does need someone to love him, especially when he doesn't feel so lovable.

How about more of us getting to know the young folks we think we don't understand? There are all kinds of books that we can read to find out the dominant characteristics of his age group. Really, though, if we'll just honestly remember about our own years, "way back when, we will understand a lot more than we think we do.

I propose a respectful beatitude: Blessed are the Miss Roses of the earth, for their love shall bless the young.

And the young who have a Miss Rose know what I mean.

(Mrs. Fancher's new address is: P. O. Box 9151, Jackson, Ms. 39206.)

against himself in campus disciplinary actions, and shall have the right to legal, parental or guardianship representation.

Freedom of Appearance—Students to dress or appear as they please as long as it does not jeopardize their health and safety or the health and safety of others.

Mother, identifying her three sons: "Alvin has a B.A., Orville has a Ph.D., but Ervin has a JOB!"

THE BAPTIST FORUM

Agrees With Editorial

Gentlemen:

Re: Editorial—"And Now St. Louis" June 10, 1971 Edition. I agree with the writer of this article.

Real dedicated Southern Baptists were determined to stay with Bible-believing conservatism. Why should we move away from our traditional faith and doctrine? It has made Southern Baptists what they are today. Just because our today's society and other denominations are taking a more liberal view does not mean that we should.

The Bible says, "Wait on the Lord." Are our liberal leaders doing this? Are they praying about these radical changes they are making and want to make? Has the Lord led them to make these changes?

There are many dedicated Baptists having to spend entirely too much time proof-reading our literature to see what is being taught in our churches and to our children. If this could be eliminated, all of this time and effort could be spent in winning lost ones to Christ.

Please! Don't let our Southern Baptist Convention become a worldly, political organization. It is supposed to be a coming-together of Christian leaders to inspire them in their dedicated task.

Mrs. C. O. Allen
Route 1
Brooksville, Miss.

Gilberts Return To Ecuador

Dear Dr. Odle:

Just a note to say that our furlough is about over and we will be leaving Jackson on Sunday, June 27, for Miami and on to Quito the next morning. We have enjoyed having our family together this year here on the Clarke College campus and it has been a real inspiration to feel the spirit of Mississippi Baptists, and Southern Baptists as a whole, as they try earnestly to minister to our sin-sick world. Our prayers are with each of you as you serve our Lord here and we need your prayers as we seek to meet a specific need in Ecuador.

Our daughter, Patricia, is in summer school at Clarke College. Our daughter, Joan, finished Clarke in May and was married in Newton on June 11. Her husband is in the Air Force. We have one son, Jimmy, 14, that will return to Quito with us.

I really feel that the material in *The Baptist Record* is actually improving each year although all of the things you are having to report are not good. I believe that Mississippi Baptists have made more progress in the last 5 years than in any other 5 year period in my lifetime. We believe the best is yet to come in a great Spiritual Awakening.

In His service,
James P. Gilbert
Casilla 503
Quito, Ecuador

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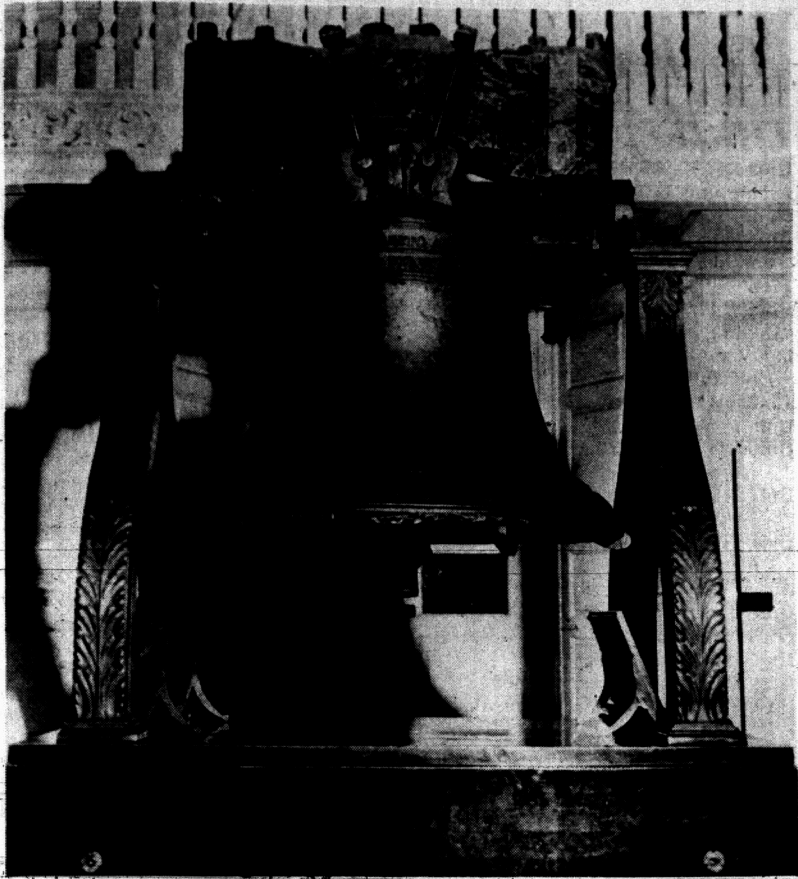
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"Proclaim liberty throughout all the land unto all the inhabitants thereof." (RNS Photo)

"Operation Patriotism"

Ring Out The Bells

On July 4th, the United States of America will mark its 195th year as a free nation—under God. For it all started in Philadelphia, in 1776 at 2:00 in the afternoon when the Continental Congress approved our manifesto of freedom.

Under the sponsorship of the Pennsylvania Society of the Sons of the Revolution at exactly 2:00 P.M. E.D.T. at Independence Hall, Philadelphia on Sunday, July 4th, a descendant of a signer of the Declaration of Independence will tap the Liberty Bell. At the same hour a country-wide celebration is planned with the highlight being the ringing of church bells, (signaling the start of the formal program) the way Americans did in the nation's early years. In Buena Park, California, at 11:00 A.M. P.D.T. there will be a simultaneous and parallel commemoration sponsored by the American Revival Committee. It is hoped that the response will be country-wide. Join this ceremony by endorsing the ringing of church bells in your community that will coincide in time and purpose with the program to be held at this symbol of our nation's freedom.

For the first hundred years of our nation's life the ringing of the bells was the standard way of celebrating Independence Day. Today, this is the way to make freedom really ring again, to revive a lost tradition in our nation's heritage. A revival of the kind of patriotic spirit that has made it possible for this nation to survive and grow through peaceful times, prosperity, depression and wars. It is hoped that in towns and cities across the country, the bells will ring out, pealing the good news of America's Independence.

In past years legislatures have approved the idea, some 40 governors issued proclamations and Congress has passed a resolution that the signing of the Declaration of Independence should be observed each year by the ringing of bells throughout the United States at this hour. Our clergy and congregations in their extremely influential capacity can join with all patriotic Americans in this observance.

Tragedy Is Turned Into Triumph

By Jacqueline S. Compere
Lovely Mary Ruth Mangum, 25-year-old daughter of Albert and Mae Mangum, 622 Cooper Road, Jackson, was killed in an automobile accident September 8, 1960. She was an only child.

This was a tragedy unspeakable. But the Mangum parents began at once to consider how they could fulfill the daughter's wonderful purpose in life — cause some of her spiritual aspirations to be realized — make her dedicated Christian influence live on. In short, turn tragedy into triumph.

A former pastor and very dear friend, Dr. O. P. Moore, suggested a worthy plan. Said he, "Establish a scholarship program at Clarke College, Mary Ruth's alma mater, whereby overseas students can benefit; keep up with these students each year and eventually you will have invested in a worldwide missionary program."

The plan pleased the Mangums. Immediately they established a scholarship at Clarke where their daughter had graduated in 1955.

And then began a program of ministering to overseas college students that has come to be magnificent in its scope and reward.

During her college days Mary Ruth had delighted in bringing home with her the lonely, frustrated "foreign students" who needed a touch of American "home cooking" and — far more — loving, supportive family life. Her parents eagerly cooperated in her plans to demonstrate Christian interest in the often-bewildered youth of Clarke and then of M. S. C. S. where she was later graduated.

Then the accident stopped Mary Ruth's activities but not her purpose to give the "strangers" a taste of genuine Christian hospitality.

When the Clarke scholarship was duly established, there went with it the sincere invitation for all recipients to spend a while visiting the Mangums and attending church with them at Daniel Memorial Baptist Church and in other ways becoming a part of their way of life.

Without exception they came. And soon the invitation included ALL the overseas students on campus whether or not they participated in the scholarship. Some stayed a mere weekend



Albert and Mae Mangum

or the two weeks of the Christmas holidays and others stayed much longer. One such was Ronald Takemori of Japan who stayed a long period with such keen enjoyment that some months later, when he had taken on a bride, he asked if he could bring her there. He could and did. One year later that couple celebrated their anniversary in the Mangum home!

How could the Mangums in their modest two-bedroom home, living on a modest salary, manage to entertain in this generous way? The answer is simple. What they lack in material resources, they made up in love and sincere interest in the individual. One wealthy girl from Thailand once remarked, "It's so easy to relax here but I also feel needed."

And what has this program of entertaining meant to the dedicated Mangums through these years? The writer sought to get an answer to some very personal questions. Delightedly Mrs. Mangum said, "Oh, we have tried to help the students some and they've been a blessing to us." Then she elaborated, "You see, we have learned so much about other countries; our whole world is enlarged as we continue to keep in touch with people from many nations, many of whom are serving God in strategic places." She spoke briefly of Vickie Awais who is a nurse in a Baptist Hospital in Jordan; of Anis Shorrosh who is currently in a great revival in India and of Mary Zoumot who now has her doctorate and is teaching in Wayland Baptist College, Texas.

"Would you like to recall some

Our Declaration Of Independence

On July 4th, 1776, there was signed in the City of Philadelphia one of America's historic documents:

THE DECLARATION OF INDEPENDENCE

It marked the Birth of this Nation which, under God, was destined for world leadership.

But what we often forget is that, in declaring independence from an earthly power, our forefathers made a forthright declaration of dependence upon Almighty God. The closing words of this historic document solemnly declare:

"With a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor."

It is important that we recall this very basic Declaration of Dependence, for in her prosperity and power, and in her unique position of world leadership, America today is showing signs of forgetting the God of our Fathers, the God who gave this nation its birth and its present greatness.

We need to be reminded of a solemn warning that God gave to another great nation which had just been declared independent. This warning is found in the Bible and, although written over 3,000 years ago, it might well refer to modern America today.

"For the Lord thy God bringeth thee into a good land. . . a land wherein thou shalt eat bread without scarceness. . . (and) when thou hast eaten and art full. . . then thou shalt bless the Lord thy God for the good land which He hath given thee. . . (But) beware that thou forget not the Lord thy God. . . lest when thou hast eaten and art full and hast built goodly houses, and dwelt therein. . . and thy silver and thy gold is multiplied; and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God." (Deut. 8:7-14; Hebrews 12:1)

Indeed, history has made it abundantly clear not only in the lives of nations, but also of individuals that those who by their lives and actions declare their independence from God, soon become slavishly dependent upon the circumstances and changes of life. On the other hand, those who have humbly declared their dependence upon God have been remarkably free and independent of life's changing circumstances.

So, as we pause to commemorate the Birth of our great Nation, may we pray that our beloved country might have a new birth of freedom; not a freedom from God, which always

special instances of joy?" she was asked. "Recently," she said, "when one student was asked to say he might pray in her native language," Mrs. Mangum, of course, agreed. "As she prayed, we thanked God in OUR language and we all felt so close to God and to each other."

Vickie Awais, a student from Jordan, once wrote "I remember the love silences in your home. It was then we could FEEL the love of God."

Students have come from Argentina, Japan, Thailand, Chile, Jordan, Cuba and many were Hawaiian nationals. Perhaps other places we could not recall at the moment. The Mangum home is bedecked with pictures and cards to prove it.

"Would you like to go to Jordan or some other land to visit these folk whom you have come to love?"

Of course, they would. But who would or could finance such a trip? They will keep on loving the overseas students in their home and just maybe some day such an opportunity will come. After all, God is marvelously good to Albert and Mae Mangum as they live out their loving missionary zeal right here at home!

2,336 Decisions Reported In Small Tarheel Town

LINCOLNTON, N. C. (BP)—More than 2,336 public decisions for Christ, including 1,584 professions of faith in Christ, were recorded during an eight-day evangelistic crusade here led by Evangelist James Robison of Hurst, Texas.

Crowds that nightly packed the high school stadium here to hear the 27-year-old Baptist evangelist were estimated at about 5,000—a figure equal to the total population of the Bible-belt town.

One local leader called the crusade the biggest thing to hit the county-seat town just 35 miles east of Charlotte since the days of "Cyclone Mac," a sawdust trail evangelist of the 1920's.

No massive evangelist effort had been made here in the 50-year interim, local leaders said.

"God Bless Our Native Land . . ."

AMERICA FIRST

America first, not only in things material, But in things of the spirit.

Not merely in science, invention, motors, skyscrapers, But also in ideals, principles, character.

Not merely in the calm assertion of rights But in the glad assumption of duties.

Not flouting her strength as a giant, But bending in helpfulness over a sick and wounded world like a Good Samaritan

Not in splendid isolation, But in courageous cooperation.

Not in pride, arrogance, and disdain of other races and peoples, But in sympathy, love and understanding.

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, But blazing a new trail along which, please God, other nations will follow into the new Jerusalem where wars shall be no more.

Some day, some nation must take that path—unless we are to lapse into utter barbarism—and that honor I covet for my beloved America. And so in that spirit and with these hopes, I say with all my heart and soul, "AMERICA FIRST."

—G. Ashton Oldham.

Danger: Fireworks!

BANG, BANG, BANG, another 4th of July dawns and across America man renews his independence — the right to life, liberty and the pursuit of happiness.

This very pursuit of happiness may take a beautiful, happy-go-lucky child and make him very dependent for the rest of his life. Dependent on others to lead him through this land in darkness. For the seemingly innocent "bang" of the fireworks used to celebrate may rob him of his sight.

According to John A. Welsch, Jr., President, Mississippi Society for the Prevention of Blindness, year after year the reports confirm that there are no "safe and sane" fireworks. Class C fireworks, thought to be

leads to license and ultimate slavery, but rather a freedom built upon God and His commandments, apart from which any nation will perish.—Donald Crawford, Baptist Builder, FBC, Baton Rouge, La.

Our Epitaph?

Here lies the greatest civilization ever developed upon this earth—the finest and best hope that all men would be free, self-governing and prosperous, and that the burden of excessive toil, disease and property could be lifted from the backs of men.

This great civilization died not as a result of external aggression, but from internal crumbling of the character of its people.

The phenomenon was more in the nature of suicide than murder. The people had become so luxury loving and soft that they would not exert themselves in their own defense.

Possessing great power, they refused to use it against the criminals who developed in their own country or those from abroad. A malignant disease that might be described as a maudlin sympathy for one's enemies seemed to paralyze their will.

Having incomparably greater strength than any other nation or combination of nations, this nation stooped to appeasement and compromise until it lost its will to live, while powerful.

its life in an effort to gain the good. Here lies the nation that sacrificed its life in an effort to gain the goodwill and friendship of its enemies.

Here lies the people who abandoned their priceless heritage of patriotism, religious faith and truth for the socialism that sapped their manhood.

Here lies the nation that abandoned the faith of its fathers who had made it great, for the cynical skepticism and atheism of its enemies.

Here lies the pastor that died from loss of faith in God, loss of pride and confidence in itself, and a loss of the will to defend itself against both its internal and external enemies.

Here lies the United States.

Let us pray and work that it may not be so!—Reprinted from the Associate Reformed Presbyterian.

safe by many, were found in a survey to cause the largest percent of injuries, with the eyes the most frequently injured. Among the Class C fireworks are the small firecrackers 1½ inches or less in length, roman candles and sparklers — those innocent looking fireworks — that reach an after-burn temperature of 2000 degrees F!

The Society urges parents to ban all fireworks from their July 4 celebration. The Fourth, of course, but keep the "free" in our freedoms.

America On Its Knees

"not beaten there by the hammer and sickle, but FREELY, INTELLIGENTLY, RESPONSIBLY, CONFIDENTLY, POWERFULLY. America need fear nothing or no one . . . except GOD."

OUR FATHER IN HEAVEN: WE PRAY that YOU save us from ourselves.

The world that YOU have made for us, to live in peace, we have made into an armed camp. We live in fear of war to come.

We are afraid of "the terror that flies by night, and the arrow that flies by day, the pestilence that walks in darkness and the destruction that wastes at noon-day."

We have turned from YOU to go our selfish way. We have broken YOUR commandments, and denied YOUR truth. We have left YOUR altars to serve the false gods of money and pleasure and power.

FORGIVE US AND HELP US

Now, darkness gathers around us and we are confused in all our counsels. Losing faith in YOU, we lose faith in ourselves.

Inspire us with wisdom, all of us of every color, race, and creed, to use our wealth, our strength to help our brother, instead of destroying him.

Help us to do YOUR will as it is done in heaven and to be worthy of YOUR promise of peace on earth.

Fill us with new faith, new strength, and new courage, that we may win the Battle for Peace.

Be swift to save us, dear God, before the darkness falls. —the baptist student

Broadcasts For Military Personnel

The SBC Radio and Television Commission is furnishing four radio programs to the Armed Forces Chaplains Board for broadcast to military personnel overseas.

The programs will be aired by the American Forces Radio Network's 300 stations, located in various parts of the world.

The executive director of the chaplains board, requested the programs from the Commission. They will be part of a half-hour in length, the programs are to be "of the type servicemen could hear if they were stationed in the United States."

Religious programs carried by American Forces Radio have far-reaching missionary significance, Radio-TV Commission officials point out, since they are heard not only by U. S. servicemen but by millions of native civilians living or working in the vicinity of America's overseas bases.

Bogota Chapel recently became the first English-language Baptist church to be organized in Colombia. There were 23 charter members.

What It Means To Be An American

By Marty Bass
As I walk down the street of America, I gaze upon the trees of liberty and justice, of peace and mankind of knowledge and strength. All these points of living and learning are found

Long ago our forefathers began to pave this street, to plant these trees. They walked this street, and pick of these trees the fruit of daily life.

We add to this street and to these trees our portion of history, for each block and each branch holds sacred memories of our nation's progress.

As I walk on down this long winding street of America, I stop to rest among the trees of this marvelous garden.

There is one tree in this garden that is set aside from the others. This is the tree of freedom. Its four branches represent the four freedoms we enjoy in America—the freedom of worship, of speech, of press and assembly. Because of these freedoms, we can go to church where we please, and we can speak freely. Printers can print their thoughts and convictions. We can congregate together.

I close my hand tightly. When I open it, spreading my fingers wide apart, I am reminded of America.

My Palm has many lines that streak across it. I follow them with my eyes and see rivers and streams that Indians crossed and conquered. I look at my fingertips and think of the people of long ago who carved with their fingers the symbols of freedom.

I look at my hand and think of five things that America means to me: America is a vast, large, homeland which as an abundance of food to use. America is scientifically minded. We can depend on our scientists to open up new scientific worlds everyday.

America is an intelligent land. My teachers and those who guide me give necessary fundamentals to grow strong in mind and body.

America is democratic. I can vote when I'm grown. I can choose representatives to speak for me in public and political affairs.

America means all these things to me, but what do I mean to America? I cannot give back to Her all She has given to me, but I can train and diligently strive to be better in all I do.

I walk on down the street of America, but a journey of the future lives ahead. God has given me the opportunity to grow up in America. I look at my hand again. This time I put the other one against it and bow my head and thank God for all that America means to me.

—"The Herald," Calvary, Meridian

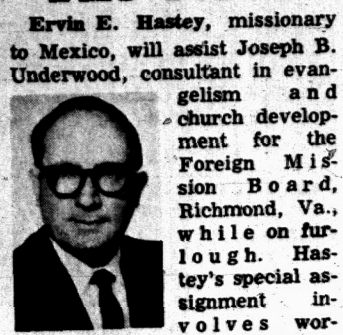


Fourth Of July—1876

Flags wave and bands blare during the 1876 U. S. independence centennial celebration in Philadelphia. As can be seen in this drawing from that period.

this country's 100th birthday party was a whopper. (RNS photo)

Names In The News



Ervin E. Hasty, missionary to Mexico, will assist Joseph B. Underwood, consultant in evangelism and church development for the Foreign Mission Board, Richmond, Va., while on furlough. Hasty's special assignment involves worldwide travel to plan and carry out projects of evangelism, stewardship promotion and church leadership training. This will limit his deputation work in the States. At the invitation of missions (organizations of Southern Baptist missionaries) and national Baptists overseas, he will help prepare churches for evangelistic campaigns and attend conferences on evangelism and special evangelistic projects. He and his family are based in Kingfisher, Okla., during furlough. In Mexico, Hasty was last stationed in Merida, Yucatan, and the Territory of Quintana Roo.

Coleman Chong, a third-year master of divinity student from Itta Bena, Miss., has been named 1972 mission conference student chairman at Golden Gate Seminary. Chong, a 1967 bachelor of arts graduate of Mississippi State University, is the son of Mr. and Mrs. Joe K. Chong, of Itta Bena. Chong is serving during the summer as associate pastor of Nuana Church, Honolulu, Hawaii and plans to return to Golden Gate in the fall, 1971.

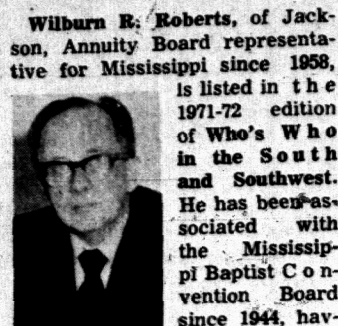
Staffers at Ridgecrest Assembly, N. C., serving this summer from Mississippi include: Debbie Bolton, Jackie Valentine, Charlene Craft, Janie Folks, Paula Fuqua, Gwen Polk, Pat Cotton, Amy Sneed, Nancy Ford, Mrs. W. C. Sledge, James O. Graves, Hewey "Happy" Purvis, Jeff Palmer, and Joy Trash-cer.

Dr. Fred T. Laughon, pastor of First Baptist Church, Gainesville, Florida, and a former president of the SBC Radio and Television Commission will preach on "The Baptist Hour" radio program beginning with the July 25 broadcast and continuing through August. He will be replacing Dr. Herschel H. Hobbs, the regular "Baptist Hour" speaker, who is on summer vacation.



M. P. Moore, center, was guest speaker recently for the Brotherhood meeting at First Church, Senatobia. Howard Carpenter, left, is Brotherhood president, and Otis Taylor, right, is chairman of deacons. Mr. Moore challenged the men to solve their problems by "putting God, church, home, and family first," and emphasized the importance of wise use of time.

Miss Nell Taylor, former Mississippian, and former employee, Mississippi Woman's Missionary Union, on June 19 celebrated her tenth anniversary as director of religious education for First Church, Pineville, La. The church's bulletin, "Pineville Postscripts," carried her picture on the front cover June 18.



Wilburn E. Roberts, of Jackson, Annuity Board representative for Mississippi since 1968, is listed in the 1971-72 edition of Who's Who in the South and Southwest. He has been associated with the Mississippi Baptist Convention Board since 1944, having formerly served as director of the Brotherhood Department. A native of Mt. Olive he is a graduate of University of Southern Mississippi. He and his wife, the former Nellie Mixon, have three children, Kathleen, Wilburn R., and John Mixon. Mr. Roberts is a trustee of Baptist Memorial Hospital, Memphis, and is a member of the Stewardship Commission, SBC, and is serving a second term in both these positions. He is a deacon at Calvary Church, Jackson.

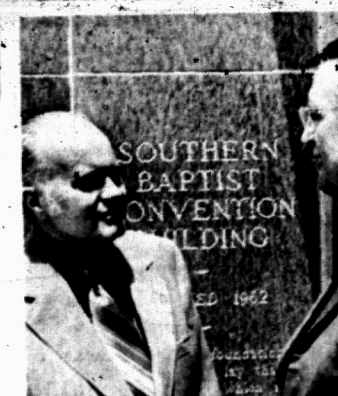


Mary Ann McEwen of Corinth, left, is shown in consultation with Miss Annie Hendricks, registrar of Blue Mountain College, as she requests counseling and planning for her entire four-year course at BMC, the time beginning in September, 1971. The wise and early planner, Miss McEwen, is a graduate of Corinth High School.

Rev. and Mrs. S. Payton Myers, missionaries who have completed furlough in the States, were scheduled to depart June 18 for Nigeria (address: Box 93, Kaduna, Nigeria). Both Mr. and Mrs. Myers are Mississippians.

Dr. and Mrs. C. Winfield Applewhite, missionaries who have completed furlough in the States, were scheduled to arrive June 13 in Indonesia (address: Box 1, Kediri, Indonesia). Born in Atlanta, Ga., he lived for 10 years in Jackson, Miss. She is the former LaVerne Viverette of Union, Miss.

Rev. and Mrs. James E. Young, missionaries to East Pakistan, were scheduled to arrive June 9 in the States (address: c/o P. D. Young, Rt. 3, Box 181, Keesport, Miss. 39090). Both Mr. and Mrs. Young are Mississippians. He is a native of Thomastown, and she is the former Guinevere Jenkins of Kosciusko.



W. D. Loftin, left, of Brookhaven, attended the annual meeting of the Education Commission, SBC, in Nashville, Tenn. Mr. Loftin is the Mississippi member of the Education Commission. Dr. Ben C. Fisher, right executive secretary - treasurer of the Education Commission, greets Mr. Loftin.



Mary Ann McEwen of Corinth, left, is shown in consultation with Miss Annie Hendricks, registrar of Blue Mountain College, as she requests counseling and planning for her entire four-year course at BMC, the time beginning in September, 1971. The wise and early planner, Miss McEwen, is a graduate of Corinth High School.



THE EDWARD TROTTS, missionaries to Brazil, will arrive in Mississippi during July. Here they are shown with a map of Paranaiba State, where he serves as executive secretary of the Baptist convention. Mrs. Trotts is the former Freda Porter, of Meridian. Mr. Trotts, a Texan, was pastor of the Toombs and Kewanee churches in Lauderdale County before their appointment to Brazil in 1957. The Trotts have four children: Deborah, John, Mary, Paul. They will live in the missionary home of the Alta Woods Baptist Church, 2334 Coronet Place, Jackson.

Rev. and Mrs. Henry D. Martin, missionaries who have completed furlough in the States, were scheduled to depart around June 22 for Nigeria (address: P. O. Box 211, Jos, Nigeria). He is a native of Stuart, Va.; she is the former Margaret McMullen of Sumner, Miss.

Kirk Gullidge, former Mississippian, is stationed at the Defense Language Institute on Monterey Peninsula in California, where is studying Russian. He is also working with music and youth in First Southern Baptist Church of Seaside, Calif., and reports that it is "the most alive and active church" he's ever been a part of. He says, "The people are looking everywhere for ideas of outreach." Mr. Gullidge's father, Pat Gullidge of Grenada, has been invited to come to the church at Seaside.

Workers' Clinic while he and his wife are on vacation in California. His father and son will be "teaming up" for the clinic. Kirk Gullidge may be addressed: Pfc. John K. Gullidge 427-864870; Co. C, DLFWC, 2nd Plt., Presidio of Monterey, Cal. 93940.

Carey's New Campus Security Director is Douglas Benedict. "In the light of an increase everywhere of thefts and vandalism we have hired Officer Benedict to develop a security program at Carey that will increase the safety of our school property and the personal possessions of our students," commented J. D. Sims, business manager. Benedict has served for five years on the University of Florida Police Department and with the Sheriff's Office of Alachua County, Florida, for another three years. The Benedicts have recently moved to Hattiesburg, where they will make their home. He will be enrolled as a ministerial student as well as giving full-time direction to campus security.

"Tell It Like It Is"

To Be Telecast July 25
"Tell It Like It Is," a religious folk musical performed by the Kurt Kaiser Singers from Baylor University, will be telecast by NBC Sunday, July 25, 4:00-5:00 p.m. Eastern Time.

Written by Kurt Kaiser and Ralph Carmichael, the musical has been presented by church choir groups throughout the nation. It has become widely recognized for its power to communicate its religious message to modern young people.

The televised version, featuring professionals singing the key solo parts, represented a milestone in religious TV programming when first shown in February 1970, being the first religious folk musical ever televised nationally.

A production of the Southern Baptist Radio and Television Commission in association with NBC, the program prompted more than 5,000 letters of appreciation from the viewing public.

Church Training

"Baptist Adults" To Feature Devotional, Doctrinal Studies

Baptist Adults will be back for Adults to use beginning in October of this year. This quarterly for Adults in Church Training will feature conservative, devotional and doctrinal studies. Here is a resume of the units which will appear in Baptist Adults.

October, November, December, 1971

Unit I: WHEN CHRISTIANS PRAY
This unit of study is designed to lead us to seek to master the material about prayer, to help us come to a better understanding of the meaning of prayer, and to help us develop spiritually.

Session Topics: "What Is Prayer"; "Jesus Set the Example"; "Does God Answer Prayer?"; "The Fellowship of Prayer"; "Power of Prayer for World Missions."

Unit II: DOCTRINES FOR EVERY DAY

The lessons in this unit are designed to strengthen our faith in God's personal care thereby helping us to overcome feelings of loneliness and depression.

Session Topics: "He Careth for You"; "Every Man a Priest"; "Safe and Sure."

Unit III: SEEKING THE LOST

This unit is designed to help us become more effective personal soul-winners.

Session Topics: "My Place in God's Plan"; "The Bible Explains God's Plan"; "Presenting God's Plan"; "Dealing with Difficulties"; "Witnessing While We Work."

Unit titles for:

January, February, March, 1972

Unit I: Contend For The Faith

Unit II: Strengthened By Christian Convictions

Unit III: Deepening The Spiritual Life

Unit IV: Training In Soul-Winning

Unit titles for:

April, May, June, 1972

Unit I: "Because I Live, Ye Shall Live Also"

Unit II: My All For Christ

Unit III: Be Ye Transformed

Unit IV: 20th Century Evangelism

Unit titles for:

July, August, September, 1972

Unit I: Wonderful Counselor

Unit II: Bread Of Life

Unit III: Strengthen Thy Brethren

Unit IV: Make Full Proof Of Thy Ministry

Revival Dates

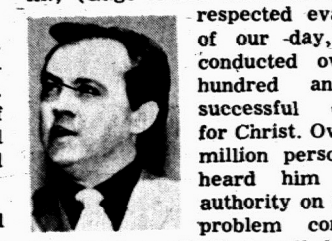
Berea Church (Attala): July 4-9; Rev. Wayne Edwards of Indianola and Mississippi College, pastor; Rev. Lavon Hatten of Montgomery County, evangelist.

Liberty (Winston): July 4-9; Rev. W. C. Smith, superintendent of missions, Leake County, evangelist; Rev. J. W. Nolen, pastor, in charge of music; services at 10:30 a. m. and 7:30 p. m. Mon.-Fri.; 11 a. m. and 7:30 p. m., Sunday, July 4.

Wanilla Church: July 4-9; Rev. Paul Shell, pastor, First Church, Parsons, Tenn., evangelist; (Sunday, July 4, Homecoming at Wanilla; Sunday School at 10 a. m., worship service at 11 a. m.; Dinner on the ground, and singing in the afternoon, with regular evening services at 7 p. m. and 8 p. m.) services through the week at 10 a. m. and 7:30 p. m.; Rev. Ralph Cranford, pastor.

Edon (Jasper): July 11-16; Rev. J. Roy McComb, First, Sardis, evangelist; Dwayne Chapman, Mississippi College, music evangelist; services during week at 10:30 a. m. and 7:45 p. m.; Sunday-lunch at church and afternoon service, with no night service; Sandra Dixon, pianist; Mrs. Albert Williams, organist; Rev. Robert E. Self, pastor.

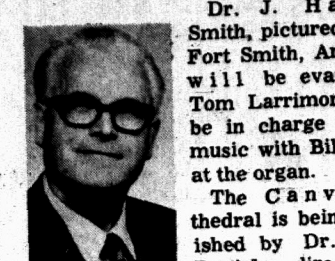
Van Winkle, Jackson: July 4-11; Evangelist, Freddie Gage of Houston, Texas (pictured); services at 7:30 p. m.; (Gage is one of the most highly respected evangelists of our day, having conducted over five hundred and fifty successful crusades for Christ. Over three million persons have heard him preach. authority on the drug problem confronting America's youth. He is called the piper of today's restless youth. "No minister in America communicates with the youth of today like Freddie Gage," state pastors, educators and youth across America. He has a unique street ministry to young victims of drug abuse in Houston, Texas, "Pulpit in the Shadows." He speaks with authority because he "has been there.") Rev. H. A. Milner, pastor; Jerry Wayne Bernard, the "preaching singer," in charge of music.



Dumas Church (Tippah): July 4-9; services at 10 a. m. and 7:45 p. m. Rev. David Poe, Sallito Church, evangelist; Rev. Billy W. Baker, pastor.

Jackson Churches To Sponsor Crusade

A Giant Cathedral Tent will be located on Industrial Drive in West Jackson, close to Hawkins Field, for a Crusade For Christ, July 4-11, sponsored by several Baptist churches in the West Jackson area. Services will be at 7:30 p. m.



Dr. J. Harold Smith, pictured from Fort Smith, Arkansas, will be evangelist. Tom Larrimore will be in charge of the music with Bill Clark at the organ. The Canva Cathedral is being furnished by Dr. E. J. Daniels, director of "Christ For The World" from Orlando, Florida and under the supervision of J. H. Royalty, associate evangelist to Dr. Daniels. The Canva Cathedral will seat 1500 people. Dr. Smith has conducted Crusades in 48 of the 50 states and preached in 33 foreign countries. He is often referred to as the Modern Day "Gypsy Smith" — He has preached well over 30 years and most of the older generation has heard "Your Good Neighbor Preacher" over XERT, Del Rio, Texas.

New Hope Homecoming

New Hope Church, Tate County, held homecoming day on June 27, with Rev. Larry Singleton, former pastor, as guest speaker at the morning services. Other events included dinner at the church and afternoon singing. Rev. Roy C. Wilson is pastor.

REVIVAL RESULTS

Tishomingo Church: June 13-18; 17 professions of faith and baptisms; 9 additions by letter; approximately 45 rededications; Rev. James Fancher, evangelist; David Robinson, son-director; Rev. Eugene Tension, pastor.

Center Ridge (Clarke): 16 professions of faith; many other decisions; Rev. J. R. Boutwell, evangelist; Leon Westerhouse, singer; Rev. Richard White, pastor.

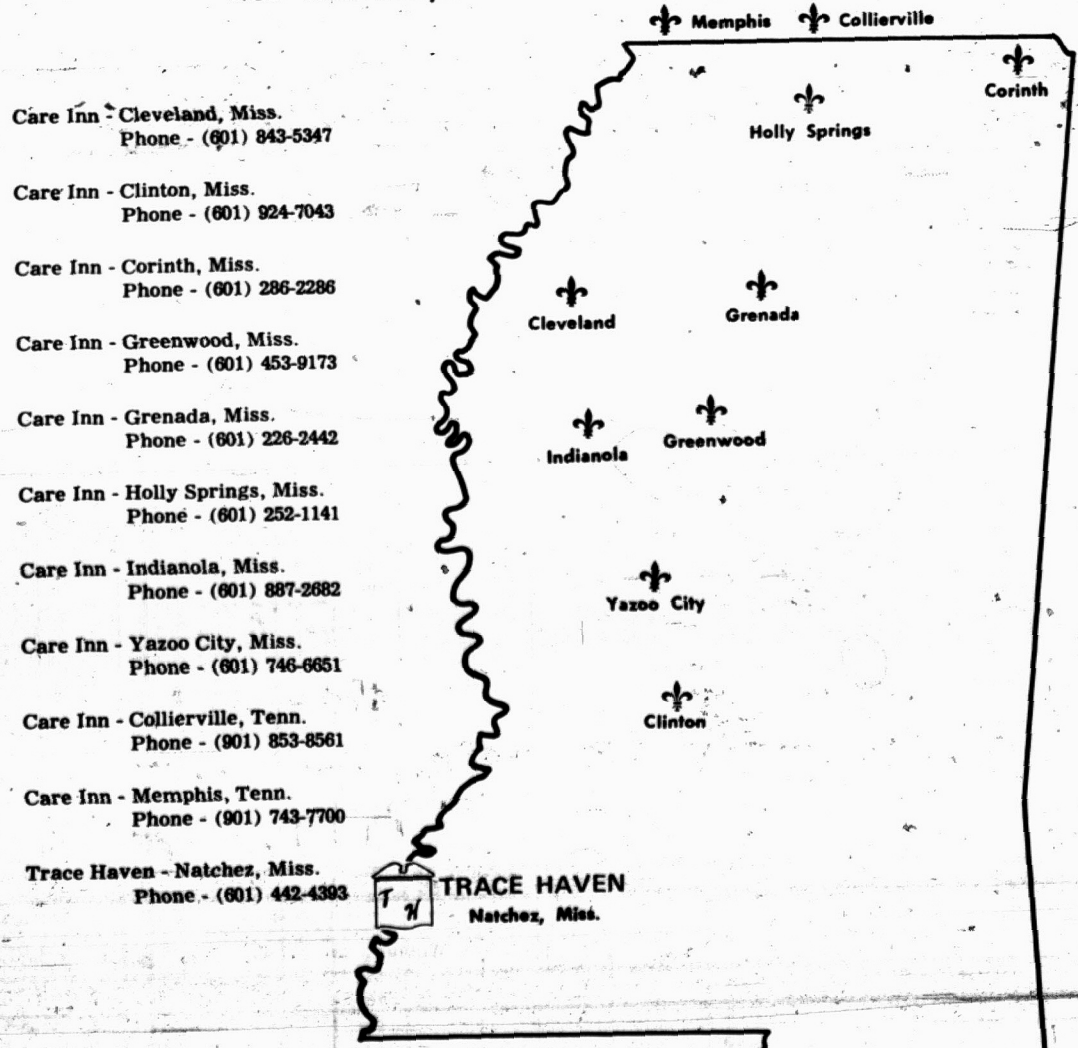
Hathorn (Jeff Davis): July 11-16; Rev. Glen Williams, supt. of missions, Jeff Davis Co., evangelist; Darvon Earl Barnes, Columbia, singer; Rev. Artis Brewer, pastor; services at 7:30 p. m.; Homecoming Day on Sunday with lunch at the church; former pastors, members, friends invited.

Pleasant Hill Church, Route 2, New Hebron: July 4-9; Rev. E. N. Sullivan, pastor, preaching; services 11 a. m.; 7:30 p. m.

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Freedom In Christ: Set Free To Serve

By Clifton J. Allen
Mark 10:43-45; John 8:31-42;
1 Corinthians 6:12; 9:19-23;
Galatians 5:13-26

For two months we shall engage in a study of the theme, "The Bible Speaks to Human Relationships." These relationships are in three areas: (1) the responsibilities of Christian citizens; (2) marriage and the family; (3) social results of use of beverage alcohol. The lesson we now study is really introductory to a consideration of the entire theme. But it also lays the foundation for the consideration of our responsibilities as Christian citizens. We find true freedom in Jesus Christ and him alone. Following the example of Jesus, we are under obligation to serve our fellowmen. Hence freedom in Christ is never to be abused through license and self-indulgence but is to be fulfilled in bearing the fruit of the Spirit and in helping other persons to experience fullness of life.

The Lesson Explained
Called To Freedom
Verses 13-15

Paul wrote to the Galatians to help them understand their relationship to Christ. Their salvation was dependent, not upon doing the works of the law, but upon faith in Christ. Some of the Christians misunderstood their

freedom and thought it gave them the right to license, to self-indulgence. A Christian is not free to do as he pleases but is bound by moral obligation to use his freedom to do right with respect to himself and in relationships with other persons. And this calls for living according to the principle of Christian love in serving other persons. This is the highest level of moral obligation and of ethical duty. The very opposite of freedom results from ignoring the principle of love, namely, being hostile toward other persons, mistreating other persons, and trying to attack or destroy other persons. Such practices are self-destructive. Self-interest and fighting make for slavery. Love for one another makes for freedom.

Help From The Spirit
Verses 16-24

The Christian enjoys freedom in the Spirit and through the Spirit. But the new freedom enjoyed by the Christian has to be exercised in a continuing conflict with the weakness and evil inclinations of the flesh. Paul does not mean that the flesh is inherently evil. Rather, the flesh represents the part of man's nature through which evil makes its appeal. There is a ceaseless conflict between the sinful inclinations of man's lower nature and the desires of the Spirit. Therefore, a Christian must recognize the obligation to "walk by the Spirit," that is, refuse to gratify sinful desires and instead yield himself fully to the will and power of the Spirit.

The long list of vile practices which result from yielding to the sinful inclinations of the flesh shows how desperately needful is the help of the Spirit for moral victory. No one can expect to inherit the kingdom of God if he yields himself to sexual sins, the practices of paganism, and sins of selfishness and jealousy and strife. If one claims the help of the Spirit, he will know the joy of salvation, and his life will be marked by Christian virtues and excellence of character. To be in union with Christ means that one has renounced the passions and desires of the flesh. The fleshly principle is crucified by the saving work of Christ, and a new quality of life is achieved by the help of the Spirit.

Personal Obligation
Verses 25-26

Freedom involves obligation. Commitment to Christ involves personal responsibility. A Christian must resolutely, consciously, determine to walk by the Spirit. This obligation grows out of being in the Spirit and having the help of the Spirit. Without strong and courageous determination, a Christian will yield to selfishness, pride, hostility, and envy. But if moral purpose does not waver and dependence on the Holy Spirit does not slacken, the Christian can achieve self-control and qualities of Christ-likeness. Freedom in Christ makes victory possible, but the Christian must win the victory through faith and moral struggle.

Truths to Live By
Freedom abused is freedom lost.— If one abuses civil freedom by ignoring and breaking laws, he becomes a criminal and is subject to arrest and imprisonment. If one abuses freedom by ignoring the laws of health, he becomes sick and is restricted by disease and weakness. If one abuses his freedom by the use of beverage alcohol or drugs, he becomes a slave of his weakness and a peril to other persons. If one abuses his freedom by yielding to lust and uncontrolled appetite, he becomes bound by moral weakness, the victim of frustration and disgrace. If a person abuses his freedom to reject his accountability before God and to deny his need of God's forgiveness and salvation, he remains in the bondage of sin and in the futility and doom of spiritual unbelief. Men have no greater freedom than that of voluntary response to God's saving grace in Jesus Christ. To reject this is to lose everything worthwhile and to face eternity in the bondage of everlasting torment.

Christian freedom is for service.— Every response which the Christian makes to Christ as Lord is a voluntary one. Obedience and fidelity must be voluntary. Trust and worship must be voluntary. Thus the Christian is free to offer spiritual advice, which is the essence of spiritual worship, to God as Christ. Such devotion is not forced but must be freely given out of humility and grateful love. Likewise, Christian freedom is meant to find

Poverty—An Ageless Problem

Deut. 15:1-11; John 12:1-9;
Prov. 14:20-21
By Bill Duncan

What is poverty? This is the big question. In our country the average per capita income in the United States is \$2,883.00. But who can live on that amount with inflation so high? "Approximately 64 percent of the people in the world have an average annual income of less than \$300.00." Yet there are many people who if they missed a month's work and lost their income would be ready for bankruptcy. Is a person poor who goes to the county food stamp office to get his government handout in a new \$4,000.00 car and refuses to get a job? The best definition I can give for poverty is: The lack of the necessities of life. Words that are often used to describe the poverty-stricken are poor, want, and destitute.

This is not a modern problem as some would want us to believe. The fact now with the population explosion the poor are collecting together in great masses. They are grouping in minority groups. They are being forced because of housing to live

together without the resources of land to grow and raise food. The principles of hate, stealing, injustice have always been used when poverty has existed.

Yet according to T. B. Maston, "No major country or culture has completely eliminated poverty and the problems it creates for the poor as well as for society in general." The words of Jesus, "the poor you will always have" have certainly been true so far.

"What has been the God-like attitude toward the poor," is the theme of this lesson. The scriptures suggest a recognition of the problem and solution to some of the problems.

The Year of Release
Deut. 15:1-11

The highlight of the Sabbatical year was the brotherly mercy shown in the release debts. Since God had been merciful to them in all the events of history and providential care, we should be merciful to one another.

Jews would release the debts owed to them and the slaves owned by them. This was to emphasize imitation of

There is also strong teaching about loaning to others: "You must lend them as much as they need." Not what they want. But if you knew that the year of cancellation was close at

hand, how willing would you be to lend? Therefore, God's instructions read that if they cried to the Lord in need, it would count against them as a sin.

The whole passage encourages one to have an attitude of trying to help get the poor "back on their feet" as soon as possible, so they can be independent.

Jesus nourished his life on Deuteronomy, according to Edward P. Blair, but he went further in his teaching. "Give to everyone who begs from you; and of him who takes away your goods, do not ask them again" (Luke 6:30). Jesus also taught that an attitude of concern should be more than just for one's race, as the Jews taught. An attitude of concern will produce fruits of help and love rather than suspicion and injustice. The new governmental policies pertaining to the account one charges for a loan are not necessary for a Christian business man who loves the Lord and the poor.

Expensive Friends
Proverbs 14:20-21

Have you noticed how that people go out of their way to speak to the rich when they come into a room? What do you think would happen if wealth? Many people try to buy friendship from others. Many people have money, but because of sinful character they feel so insecure that they must have those whom they call "friends" with them all the time. "But happy is he who is kind to the poor." He is happy because he can live with himself and his inner feelings. Life takes on a new dimension when one uses his money to meet the needs of other people.

The permanency of poverty
John 12:1-9

The scene is a meal at the home of Lazarus where Mary in humility has anointed the feet of Jesus with an expensive ointment. The worth is equivalent to a laborer's wages for one year. Judas wanted to know why this was not given to the poor. Without saying too much about the character of Judas, one sees that Jesus laid down a principle that we must not forget.

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Pinecrest Calls Pastor

Rev. William R. Wyser has been called as pastor of Pinecrest Chapel in Jackson County.

The chapel is a mission of Pascagoula's Calvary Church. Mr. Wyser is a native of Texas. He attended the University of Houston, Louisiana College, and Northern Montana State College.

Mrs. Wyser, nee Rosa Lee Webber, is a native of Jonesville, La. They are the parents of five children. The oldest son is a captain in the U. S. Marine Corps and is stationed in Japan. One son is in full-time evangelism, and they have three children in the Pascagoula Public Schools.

Mr. Wyser has been pastor in Louisiana and Mississippi and worked in missions in Montana, Ohio, Washington, and Alaska. He was the pastor of the Arlington Heights Church before accepting the new assignment.

Collins Young People To Give Repeat Performance: "I Wonder"

Because of the overwhelming response received for the first performance, the combined youth choirs of Collins Church and Salem Church, both of Collins, will present another performance of the music-drama, "I WONDER?" The first performance of the music-drama was presented on Sunday night, June 6.

Less than an hour before the scheduled time to begin, a severe thunderstorm arose. A short time later, all of the electricity went off. For over 20 minutes, there was no electrical power. As the possibility existed that there would be a long delay in restoring electrical power, 50 young people, sponsors, and accompanists prayed that God would allow the choir to sing. Miracles still happen! Eight minutes before starting time, while heads were bowed, prayers were answered as the electrical power came on. For those young people and adults, the reality of God's presence, and answered prayer, proved to be a springboard for the rest of the evening. Not even the heavy rains could bring discouragement.

The rains still came, but so did the people. In the torrential downpour, an estimated 425 people found room in an auditorium that was supposed to accommodate 380 at full capacity. Many came and left, finding no room to sit down, and no room to stand. Those that were in attendance felt the wonderful presence of Christ speaking His message of love through young people.

In the aftermath of "I WONDER?", the most often asked question was, "When are you going to sing it again?" It is because of that response that another performance has been scheduled for Thursday night, July 1, at 8:00 p.m.

There are many today that would be willing for us to take all the tithes and offerings of our church and go out and give it away to the so-called poor.

There are millions who want the church to give them millions of their dollars. Some have even come to the church and demanded certain amounts. But the death of Jesus in obtaining salvation for thousands of persons has done more for poverty than the 300 pence could have ever done. It is amazing what salvation does for a poor, poverty-stricken person. I have seen them clean up, get a job, be a decent father, build a new house, and even begin giving 10% of what they make to the church. The kids go to school and even become productive citizens all because of the father's salvation.

Mary's anointing of the body of Jesus before the death, under the guidance of love and God, was necessary to show forth his death. The poor did not need that gift but God did to show the gift of God to all us poor people.

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expression in service to other persons. Service can never be forced. It must be voluntary. Through love we are to be servants of one another. The strong ought to help the weak. Following Christ means emulating his example of self-consuming service to persons in distress and need. His energies were poured out through ministries of compassion to the sick, the lonely, the lost, the outcasts from society, and other persons with broken hearts and blasted hopes. In a world situation in which Christians increasingly can be related to all the people of the world, there is growing need to conceive their vocation as one of service to mankind.

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SOUTHSIDE, LUCEDALE, CONSTITUTED

Southside Mission, Lucedale, was constituted a church Sunday, June 6. Southside was a mission sponsored by George County Association; First Church, Lucedale, served as the mother church. The mission, established in June, 1965, has exhibited steady growth.



Rev. Harry L. Barnes, pictured, is the present pastor.

The first services were held in a tent with 10 persons present; six years later, the day it was constituted a church, there were 148 members.

Rev. Frank Lay served as mission pastor in the early days. He was followed by Rev. W. W. Boggan who served as mission pastor and as Supt. of Missions for George County.

Rev. James Thigpen served as interim pastor until Rev. Joe Johnson came on the field in August, 1969, in a similar capacity as that in which Boggan had served. Johnson served the Association and Southside Mission until his resignation—June, 1970—to serve with the Sunday School Board, SBC.

Therman Bryant as interim pastor served until he returned to the State Convention office in Jackson, January, 1971.

Rev. C. H. Leggett, U. S. Air Force Chaplain, Retired, served as supply pastor on several occasions, especially just prior to the calling of Rev. Harry L. Barnes, present pastor.

Mr. Barnes received the Bachelor of Arts degree from Mobile College in May, 1971, and accepted the call to serve as pastor of Southside on May 17, 1971.



Pineview Calls Pastor

Rev. Pete Jackson has accepted a call from Pineview Church, Moss Point, as pastor. A native of Louisville and graduate of Clarke College, he also attended Mississippi College. He is married to the former Sue Sinclair, also of Louisville; they have two sons, Don, 13, and Barry, 12. (The family is pictured above.)

Mr. Jackson has been in the ministry for five years, the past four in Scott County, and goes to Pineview from First Church, Lake.

Pineview honored the Jacksons with a reception in the church fellowship hall on June 6. Rev. Robert L. Dunn, their former pastor, is now serving in Poplarville.

Verona Pastor Resigns

Rev. Jim Futral has resigned as pastor of the Verona Church to enter Southwestern Seminary this fall. He will remain as pastor until July 25, then move to Fort Worth.



He has been pastor of the church nearly four years, and has been a pastor in Mississippi eight years. Mr. Futral attended Mississippi State University, Clarke College, and graduated from Blue Mountain College. He is married to the former Shirley Moore. They have one daughter, Melodi.

Wm. Carey Hosts Nursing Seminar

The William Carey College School of Nursing at Southern Baptist Hospital in New Orleans played host recently to a three-day nursing seminar featuring a top-flight nursing authority from Johns Hopkins Hospital. Dr. Joan Backscheider, both a PhD and an RN was key-note speaker. She is a member of the staff of the Center for Experimental Development in Nursing Research at Johns Hopkins.

Mrs. Shirley Morrison, Dean of the Carey School of Nursing, acted as hostess for the seminar along with the help of Mrs. Mary Fonda, director of nurses at Baptist Hospital and Dr. Robert C. Lancaster, chairman of the recently created section of psychiatry at Baptist Hospital.

"The number of patients who do not follow their doctor's instructions after leaving the hospital is fantastic," Dr. Backscheider commented in her opening address. "Some of these patients completely ignore the doctor's instructions. Others get confused or forgetful."

The emotional aspects of a hospitalized patient were discussed during the seminar and Dr. Lancaster spoke of the problems of a tendency to regress to childhood behavior on the part of ill persons. He also discussed the opposite tendency—that of denying one's illness by refusing to be "fussed over" by the nursing staff.

Dr. Smith's Book Required Reading At Southwestern

The world's largest theological seminary is using as required reading in one of its courses a book by a state author: **Christian Baptism** by Dr. R. F. Smith, pictured, professor of religion and philosophy at William Carey College. The book was released by Broadman Press in January and is on sale in the Baptist Book Store.



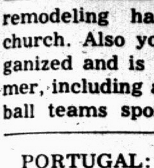
Southwestern Seminary is using the book as parallel reading in its course in Systematic Theology, according to information from Randy McHan, Carey graduate and currently a student and library worker at the Fort Worth school.

This book will also be used as required reading in the Christian History course at Carey next session.

Called To Ruleville

Rev. Richard G. Gordon, pictured, is new pastor of Ruleville Church, Ruleville, Sunflower County effective July 5, moving from Osyka Church, Pike County.

While he was at Osyka for two years, the finances increased by 35%, attendance increased 20%, a new parsonage has been constructed, and some remodeling has been done in the church. Also youth work has been organized and is in full swing this summer, including a youth center and softball teams sponsored by the church.



remodeling has been done in the church. Also youth work has been organized and is in full swing this summer, including a youth center and softball teams sponsored by the church.

PORTUGAL: At the close of the Portuguese Baptists' recent evangelistic campaign, 31 of the 36 churches and three missions had registered 620 professions of faith in Christ. "For Portuguese Baptists, numbering just 2,200, this is a great time of rejoicing," said Mrs. Norma Herndon, Southern Baptist missionary.



1st, Bay St. Louis, Sponsors Youth Camp

The William Carey College campus was the scene recently for a youth camp sponsored by the First Church, Bay St. Louis. Pastor Perry Neal, right, poses with six of his group of twenty-five. Assisted by minister of music and youth, Ronnie Hague, the young people were involved in programs of inspiration, and recreation. Front row from left: David Trelles, Hunter Daniels, Leisa Gibson, and Perry Neal. Second row: Connie Caspolich, Ernie Poillion, and Noel Calongne.

How To Get Rid Of Your Pastor

By Arthur House Stainback
Director, Bond & Loan Service Div.
Jefferson City, Missouri

The answer is simple: Do it the same way you went about calling him. Usually when a church is seeking a pastor, they select several of their most spiritual and dependable members. This committee usually spends much time in prayer and searching the facts. The church should also want to hear what the proposed pastor has to say. The entire church membership joins in prayer. They move only as they feel the Lord leads. When they have prayed and feel God's leadership, a man is recommended and called as pastor.

Now on the other hand, would you select a committee of known critics and complainers? Would you ask for rumors and gossip without facts? Would you also want to hear the pastor's side? Would you spend time on the phone plugging a candidate rather than time in prayer? Would you call secret meetings and work to build up a quorum of folk no one knew were members until that fateful night? Would you ask those who seldom attend, never work and rarely give to either be on the committee or vote for a pastor?

The answer is simple. There are two methods suggested above. Use the same procedure to remove a pastor that you used to call one.

Mormon's Largest Temple Rising In D. C.

KENSINGTON, Md. (RNS)—Construction has begun on what will be the largest Mormon temple in the world, a six-towered, \$14 million structure slated for completion in May 1974.

It will be the first temple built east of the Mississippi River in modern times. First generation adherents of the Church of Jesus Christ of Latter-day Saints built temples at Kirkland, Ohio, and Nauvoo, Ill., in the last century before proceeding to Utah.

Mormons of the eastern United States have already raised between \$4.5 and \$5 million of the building's total cost, according to Julian Lowe, a government official who is president of the Potomac Stake, one of four Mormon jurisdictions in the capital area.

The temple is being built on a 57-acre hilltop site in this Washington suburb. There are 13,000 Mormons in the capital area.



Springdale (Attala) Breaks Ground

On a recent Sunday, Springdale Church, Attala Association, gathered to break ground for an addition to the church plant. Pictured in the foreground, with shovels, are members of the Building Committee, Donald Oakes, Arnold Lowe, and Floyd Ellis. The pastor, Rev. Floyd Higginbotham, looks on and the committee is flanked by deacons, C. B. Hamilton, Horace McMillan, P. L. Wood, and I. A. Lowe.

The new unit will consist of 2000 square feet of educational-fellowship space with pastor's study, rest rooms and storage. The building will also include a modern kitchen and will be centrally heated and cooled. Construction is to begin immediately, and it is hoped that the unit can be ready for by the beginning of the new church year in October.

Since going into a full-time church program in the fall of 1968 Springdale has shown remarkable growth. The Sunday School and Church Train-

ing ministries have shown a 75% increase in average attendance and the offerings have more than tripled. A large number have been received for baptism and several additions have come into the fellowship of the church by letter. The church has constructed and paid for a pastor's home valued at \$15,000 and installed a central heating and air conditioning system in the present building which is also debt-free.

Along with the new construction planned, the present facilities will be renovated to provide adequate nursery space and a church library.

Recently the church entered the Church Development Ministry sponsored by the Mississippi Baptist Convention Board, and a number of projects have been adopted toward a better church, a better community, and a better world. Some of the projects for a better church include the construction of the new building, the or-

Off The Record

Always Look at the brighter side: Whenever a car is stolen, it creates another parking space.

That's Real Faith! Beginning his sermon, the preacher said: Brothers and sisters, you have come here to pray for rain. I'd like to ask you just one question. Where are your umbrellas?

To Be Expected Small boy scowling over his report card said to his dad: "Naturally, I seem stupid to my teacher; she's a college graduate."

A Bird in the Bush... "How did you make your neighbor keep his hens in his own yard?" "One night I hid half a dozen eggs under a bush in my garden and the next day I let him see me gather them."

Too many Americans love their country as a farmer loves a cow—because they can milk it.

Organization of Royal Ambassadors, Girls in Action, and Aetecens, the establishment of a training program for teachers to meet the needs of an enlarged organization, and a visitation program.

Wanted: Bonus Gift Coupons

The Mississippi Society for the Prevention of Blindness, 115 Broadmoor Drive, Jackson, Mississippi 39206, is saving BONUS GIFT COUPONS and needs your help in obtaining 300,000 points. They will be redeemed for a variety of goods and services. Information on good eye health, and care to individuals throughout Mississippi.

BONUS GIFT COUPONS come on many items you purchase daily at the grocery store. Do a good deed each day—clip, save, and send them to the Mississippi Society for the Prevention of Blindness. Knowledge is light—prevention means sight.

Crooked Creek Homecoming

Homecoming Day at Crooked Creek Church, Rt. 2, Silver Creek, will be held July 4. The pastor, Rev. D. W. Green, will bring the morning message. Rev. Charles Ray Dampier, Easthaven Church, Brookhaven, will bring the evening message. Lunch will be served in the Fellowship Building, and the public is invited. (The Cliburn-Sills Reunion will also be held on that date at Crooked Creek.)

After making some revisions in the Declaration of Independence, Congress approves it on July 4, 1776. (New York abstains, but approves on July 5th.)

U. S. grants full independence to the Philippines on July 4, 1946. The new Philippine Republic remains allied to the U.S. and leaves military bases to U.S. forces.



Evergreen (Winston) Breaks Ground

Evergreen Church, Winston County, on May 30 broke ground for a new church building to be erected on the site of the old brick veneer building which burned recently. The new \$80,000 building, begun on June 2, should be complete around November. Those present for the groundbreaking are shown above. In the center are deacons, trustees, pastor, Building Committee, and contractors. The pastor, Rev. Bobby Waggoner is standing center, hand on shovel. Building Committee members are Floyd Childs, Jack Pearson, treasurer, William Clark, Elmer (Pete) Sanders, Mrs. Louis Steadman, Charles Stewart, and Morris Massey, chairman. Builders and contractors shown are Lowell Oswalt, Frank Parker, and Pharmist Livingston. Sam Oswalt and Sons of Mathiston are general contractors. (Photo by Lorene Wood)

Devotional

Our Lost Art

By C. J. Olander, Tchula

"And he brought him to Jesus." John 1:41
Why are so few people brought to Jesus in our day while so many are being won to godless Communism? Is it that those who profess to be followers of Jesus have not experienced the grace of God in their hearts? Or is it that they have permitted the world to come into their lives, and are now majoring on minors in our church?

We have experienced (ourselves) and have observed in others that the first desire of a newborn babe in Christ is to see others come to Jesus. The first impulse is to bring others into His presence as did Andrew, the brother of Simon Peter. We know that it is difficult to bring a near relative or close friend to Him. They know us so well. However, we know that it is possible for all who know Christ as Lord and Savior to win the lost; and that God expects us to do it.



To become effective as soul-winners We Must

Realize that those out of Christ are lost from God and doomed to an eternal hell.

Believe that Christ's atoning work on Calvary's cross is sufficient to save all men from the guilt and power of sin, and ultimately from the very presence of sin in heaven.

Acquire a working knowledge of God's Word so that the claims of Christ can be intelligently presented to the lost.

Love them, whoever they are and whatever they have done. Live to that end a life above reproach.

Go after the lost under the leadership of the Holy Spirit. Pray for God's convicting power to prepare them for the visit.

This will get the job done as illustrated by a prominent business man in Louisville, Kentucky, who won many medical students in the University, there, who later bore testimony of God's saving grace.

"Lead me to some soul today, O teach me Lord just what to say; Friends of mine are lost in sin, and cannot find the way. Few there are who seem to care, and few there are who pray; Melt my heart and fill my life, Give me one soul today."

—Will H. Houghton

Voluntary Workers Needed For CONTACT Teleministry

By A. J. Martin

Anyone desiring to take part in a worthwhile and needed ministry will find it in CONTACT Teleministry. CONTACT offers opportunities to be of vital help to many people with problems.

Since March 15, CONTACT telephone number 362-2525 in Jackson has been answered twenty-four hours daily. By April 10, twelve hundred calls had come in, many from people with many and varied problems.

More voluntary telephone workers are needed now. Dr. Russell W. Levanway of the psychology department of Millsaps College is now starting another training course for more workers. This course consists of about twenty-four hours of class work and a like number of hours "on the job" training. Anyone enrolling late or missing any sessions can make-up those missed.

This course is to prepare telephone workers for most situations they might face in the work. Classes are held each Thursday at 7 p. m. in the new Jackson Mental Health Center building on the St. Dominic Hospital grounds just southwest of the hospital building.

The course consists of a series of lectures by professional people in various fields, followed by discussions, questions and answers, and simulated telephone answering practice. Each session lasts two hours with a coffee break midway. The course runs for three months.

A few of the subjects are now to cope with: teenage problems; drug addicts; suicide threats; family problems; job problems; alcoholism; problems of the aged; sexual deviates; loneliness and despondency; and various emergencies. Instructors are: lawyers; ministers; psychiatrists;

people who work with alcoholics; policemen; social workers; and many others.

The first class to take this course, seventy-six in all, have had to do double duty and will do so until others can be trained to lighten their load. The shifts are four hours each, except the night eight-hour shift from 11 p. m. to 7 a. m. There will not be more than one shift per month per worker after the present class finishes their course and starts to work.

There are no obligations nor fees for attending the classes, so anyone can go the Jackson Mental Health Center building for instruction each Thursday at 7 p. m. at no cost and without previous notice. They are free to stop at any time, and if selected for the work there is no obligation to serve. There is much other work in CONTACT in: recruiting trainees, fi-

nancing, publicity, and administration.

Judging by the enthusiasm, loyalty, comments, and very low number of dropouts, of the first class, both the training and actual work have given them tremendous satisfaction. This same rewarding feeling is anticipated for members of the class starting now.

For any information about the training or the work, call Rev. Thomas D. Price at 982-2121 Mondays thru Fridays 8:30 to 11:00 a. m., or better yet, just go out on Thursday and enroll for training.

For those who cannot otherwise serve, financial contributions will be most helpful and most welcome. They are fully deductible. Make your checks payable to "CONTACT" and mail to Rev. Price, P. O. Box No. 9441; Jackson, Mississippi 39206.